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## Religious Communications.

*For the Christian Observer.*

### SCRIPTURE PARALLELISM.

It was the felicity of Bishop Lowth to discover and to exhibit to the biblical student that remarkable peculiarity of Hebrew poetry to which has been given the name of "parallelism." According to this writer, there were four principal characteristics of Hebrew poesy: first, the acrostical or alphabetical commencement of lines or stanzas; secondly, the admission of foreign words, and of certain particles which seldom occur in prose composition, and which form a distinct poetical dialect; thirdly, sententious, figurative, and sublime language; and, lastly, parallelism. Bishop Jebb, however, in his elaborate work on "Sacred Literature," contends, that it is not the acrostical, or regularly alphabetical, commencement of lines or stanzas that characterises Hebrew poetry; for this occurs but in twelve poems of the Old Testament: it is not the introduction of foreign words, and of what the grammarians call the *paragoge*, or redundant particles; for these licenses, though frequent, are by no means universal, in the poetical books of Scripture; and they are occasionally admitted in passages merely historical and prosaic; it is not the rhyming termination of lines; for no trace of this artifice is discoverable in the alphabetical poems, the lines or stanzas of which are defined with infallible precision; and every attempt to force it on the text, has been accompanied by the most licentious mutilation of Scripture; and finally, this grand characteristic is

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not the adoption of metre, properly so called, and analogous to the metre of the heathen classics; for the efforts of the learned to discover such metre in any one poem of the Hebrews, have universally failed; and, while we are morally certain, that, even though it were known and employed by the Jews, while their language was a living one, it is quite beyond recovery in the dead and unpronounceable state of that language, there are also strong reasons for believing, that even in the most flourishing state of their literature, the Hebrew poets never used this decoration. Further, he considers it is equally certain, that the proper characteristic of Hebrew poetry is not elation, grandeur, or sublimity, either of thought or diction. In these qualities, indeed, a large portion of the poetical Scriptures is not only distinguished, but unrivalled: but the Right Reverend author maintains, that there are also many compositions, indisputably poetical, which, in thought and expression, do not rise above the ordinary tone of just and clear conceptions, calmly, yet pointedly delivered. He contends, that the grand, and indeed the sole, characteristic of Hebrew poetry is what Bishop Lowth calls *Parallelism*; that is, a certain equality, resemblance, or relationship, between the members of each period; so that in two lines, or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. This is certainly the general strain of Hebrew poetry; instances of which occur in almost every part

of the Old Testament, particularly in the ninety-sixth Psalm; and it is in a great measure owing to this form of composition that our admirable Authorised Version, though executed in prose, retains so much of a poetical cast: for that version, being strictly word for word after the original, the form and order of the original sentences are preserved; and this artificial structure, this regular alternation and correspondence of parts, make the ear sensible of a departure from the common style and tone of prose.

This principle of composition asserted by Bishop Lowth in the poetry of the Old Testament, Bishop Jebb applies to the New. It is the opinion of the most judicious biblical critics of the age, that his lordship's hypothesis is in the main founded in truth, and is also of considerable utility for understanding the structure of the more poetical parts of the New Testament; but it seems also to be felt that the Right Reverend author has carried it, in some instances, to say the least, to the *extreme verge* of probability; and that a single step further, by an incautious follower, would be at the imminent risk of precipitation into a gulph of incongruities. Whether even the learned prelate himself may not have urged his theory somewhat too far, is a point which I will not undertake to determine; though I confess that I never rise from the perusal of his fascinating pages without soberly asking myself, whether, after all, I have not, in part at least, been indulging a delightful reverie,—and whether in truth the Evangelists and Apostles seriously sat down to write parallelisms, or did more in this respect than occasionally fall into the antithetical habits to which they had been accustomed in the poetry of the Old Testament. Indeed, the Bishop himself accounts for this peculiarity of their writings, on the very ground of its being almost their natural style of composition; a style which they could scarcely have laid aside without an effort. To Euro-

peans, such a style requires elaboration; we are not accustomed to think or write in the manner of Dodsley's *Economy of Human Life*, or the *Oriental Tales* in our *Ramblers* and *Spectators*, which are but caricature imitations of this species of composition; but, to the Jews, whether under the Old or the New Testament dispensation, this style was familiar, and was connected with many solemn and interesting associations.—

The chief point, therefore, on which I should venture to disagree with the learned prelate, is only as to the extent to which he seems to suppose this system of writing intentionally carried, especially by the New Testament writers. I can conceive a general antithetical feeling pervading the mind of a sacred penman, in some of the poetical parts of his composition; but it appears too much to imagine him drawing up rank and file a whole series of thoughts or expressions for the sake of opposing them one by one in well-set parallelisms. He might with a very natural antithesis, write,

My son, despise not thou the chastening  
of the Lord, [him;

Nor faint when thou art rebuked of  
For whom the Lord loveth he chasten-  
eth, [receiveth.

But scourgeth every son whom he

Or again:

He hath destroyed the gates of brass,  
And the bars of iron he hath smitten  
asunder:

and so on of innumerable *simple* instances of parallelism; but, I would ask, is it probable that he elaborately introduces a series of preconcerted parallelisms, or drew out such a scheme as the following given by Bishop Jebb?

PSALM ii.	ACTS iv.
The rulers.	Herod.
The kings of the earth.	Pontius Pilate.
The peoples.	[rael.
The Lord Jehovah.	The peoples of Is-
	Thine Holy Child
	Jesus.
The Lord's anoint- ed.	Whom thou hast anointed.

There was most clearly a running parallel of a most interesting kind

in the mind of the inspired writer in this passage, but by no means, I think, so perfect and technical a poise of thought and expression as that for which the Bishop contends, and on which he even grounds a doctrinal argument, alleging that the Holy Child of the Acts is the Jehovah of the Psalms. I believe the fact, and I most heartily concur in the doctrine; but I should hesitate to urge this parallelism on a Socinian, in proof of my argument. Indeed, if parallelism is to be carried to the extent the Bishop contends for, we may have points of Calvinism and Arminianism argued on the same principles, and the whole Scripture put to the torture and crotched in search of equi-ponderants and correlatives.

Admiring, however, as I cordially do, the pious, learned, and valuable publication to which I have alluded, and feeling greatly indebted to its author for the new and interesting mine of "sacred literature" which he has opened to biblical readers, I should have been satisfied with the large, but measured, approbation awarded to it in the pages of the *Christian Observer*\*, and by no means have thought it necessary to obtrude the present remarks upon the public, had not another writer undertaken to improve upon the Bishop's principles, and carried them out into a most singular, and, I fear I must add, dangerous and extra-

vagant hypothesis. I allude to a work recently published, entitled, "*Tactica Sacra, being an Attempt to develop, and to exhibit to the Eye by tabular Arrangements, a general Rule of Composition prevailing in the holy Scriptures; by the Rev. Thomas Boys, A. M. of Trinity College, Cambridge, Curate of Wedford, Herts.*" I entertain the highest respect for the principles of this writer; but the hypothesis upon which his publication is built, is of so hazardous a character that it ought not to pass unnoticed.

The object of Mr. Boys's work is "to reduce whole Epistles to the form of regular parallelisms." We have not only the minor parallelisms which Bishop Jebb contends for, and which Mr. Boys still further extends; but, existing with these, and super-added to them, a larger scale of parallelism, including large masses of Scripture, even whole Epistles. The sacred writer, before penning a single sentence, arranges his whole intended book into one grand parallelism, and then constructs minor parallelisms as suits his plan. But the best way of conveying to the reader an idea of Mr. Boys's hypothesis, is to give one of his own illustrative specimens. The Epistle to Philemon, being the shortest, will best allow of quotation. Mr. Boys arranges its alleged parallelisms as follows:—

A—1—3. Epistolary.

B—4—7. Prayers of St. Paul for Philemon—Philemon's hospitality.

C—8. Authority.

D—9, 10. Supplication.

E—10. Onesimus a convert of St. Paul's.

F—11, 12. Wrong done by Onesimus, amends made by St. Paul.

G—12. To receive Onesimus the same as receiving Paul.

H—13, 14. Paul, Philemon.

I—15. Onesimus.

J—16. Onesimus.

H—16. Paul, Philemon.

G—17. To receive Onesimus the same as receiving Paul.

F—18, 19. Wrong done by Onesimus, amends made by St. Paul.

E—19. Philemon a convert of St. Paul's.

D—20. Supplication.

C—21. Authority.

B—22. Philemon's hospitality. Prayers of Philemon for St. Paul.

A—23—25. Epistolary.

\* See Review of Jebb's Sacred Literature, *Christian Observer*, 1821, p. 762.



The reader will easily comprehend this "tabular arrangement." It is intended to shew that the Epistle to Philemon is "an inverted parallelism of eighteen members;" A, the last member, corresponding with A the first, B with B, C with C, &c. But this is not all; for these Roman and Italic

capital-letter parallelisms have under them Roman and Italic small-letter parallelisms still more curious and complicated. It would not be doing justice to the author, or his argument, not to copy a single specimen. Thus the short bi-member B, of the parallelism B, B comprehends under it,

- B. { f-4. I thank my God.  
       g-Making mention of thee always in my prayers.  
       h-5 Hearing of thy love  
       i-and faith which thou hast  
       i-Towards the Lord Jesus,  
       h-And towards all saints.  
       g-6. That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you in Christ Jesus.  
       f-7. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Now, can any thing be imagined more farfetched, unfounded, and absurd, than such an analysis? St. Paul, purposing to write a letter on a matter of important business, and under the special influence and inspiration of the Holy Spirit, sits down to plan every sentence and line in platoon order, with a minuteness and puerility utterly beyond all that we were accustomed to in our boyhood, in the elaborate eggs, wings, and hatchets of the Greek anthologies. How any man could for a moment admit such an idea into his mind, and still more how he could persuade himself to work it up into a half-guinea quarto publication, will probably astonish every sober reader, and not least so every *rational* parallelist. Yet Mr. Boys zealously propounds this doctrine, and moreover thinks that his discovery will greatly aid the cause of biblical criticism and interpretation!

"Some," he remarks, "will say that more of the *results* of parallelism should have been given: more instances where parallelism illustrates the sense, fixes doubtful meanings, decides controverted points. Many instances I am prepared to give. I apprehend, however, that in offering them in the first instance, I should be off my ground. The first object is to establish the fact: to prove the prevalence in the sacred writings of the larger kind of pa-

rallelism, which includes passages of considerable length and whole Epistles. Then come the minor parallelisms, which form the members of the larger. And, lastly, come the results and inferences, the facts being previously established. When I consider the importance of these results, thought and language fail me. I will only mention one: an entirely new and independent series of testimonies upon that all-important subject, the proper Deity of our Lord and Saviour Jesus Christ; who, with ineffable glory, unites in his person the two-fold name Son of God and Son of Man. As often as we repeat the word parallelism, we toll the knell of infidelity. At the very sound of parallelism, let the host of the Philistines tremble in their tents. Parallelism opens upon them from an unobserved and inaccessible eminence, that commands and rakes their whole position."

Under these impressions, Mr. Boys has carefully arranged nearly the whole of St. Paul's Epistles, and has made considerable progress with the other Epistles, and other parts of Scripture. He hopes to see the whole of the Bible in time parallelised, and augurs great benefit to sound doctrine from the result. He is convinced that "parallelism is the biblical rule and method of regular composition." The absurdity



of such an hypothesis is, I conceive, evident at the first glance; or, if more be wanted, the short Epistle above quoted will be quite sufficient for most readers: but to have the fullest idea of the extent of the absurdity, it would be necessary to follow the author through some of the longer portions of Scripture. But such a task is, I trust, utterly superfluous; and my chief object, in trespassing even thus long upon the patience of my readers on such a subject, is to warn biblical students of the danger of cherishing idle speculations and hypotheses. The scheme of Mr. Boys certainly will not find many patrons among sober critics and ripe scholars; but the innumerable crudities which have been tolerated at different times in well-disposed, but weak and ill-judging minds, forbid the hope that *no* individual will be found to take up the "new system," and to parallelize the Bible from Genesis to Revelations, book by book, chapter by chapter, verse by verse, clause by clause, to the utter subversion alike of the sacred Scriptures and of common sense. Mr. Boys, being himself a firm believer in his system, is naturally anxious to inculcate it upon others; and he particularly appeals to *devotional* readers of the Scriptures, considering, as he honestly does, that it will tend greatly to their edification.

"I know," he says, "there are persons who will be disposed to regard the sort of discussions which the present work contains as uninteresting and unprofitable. They want something that will excite devotional feeling; and unless they can have this, they think their souls cannot receive benefit. I wish to speak of such sentiments with respect, for they do not entirely differ from my own. As far as this at least we are of one mind, that, unless there be in the heart the feeling and the spirit of devotion, all that can be done in the way of enlightening our understandings may leave

us in a state of spiritual death. Yet I apprehend, that where there is the spirit of devotion, there it is of the first importance to inform the mind; otherwise we can only look for a zeal that is not according to knowledge: and not only this, but that where there is not the spirit of devotion, there instruction upon points of fact and argument is often made the means of giving it. Devotion is the flame; knowledge, doctrine, and sound argument the materials by which it is fed. We must throw on those coarser-looking materials at due intervals; or the purer and more ethereal flame will soon go out. You delight in your Bible. You find nothing so edifying as the reading of that sacred book. Give me leave to ask then, When your Bible is before you, do you always know what you are reading about? I venture to answer, No. You understand single verses and sentences; or can make out their meaning by the help of commentators. But of the general bearing and tendency of what you are reading, the topics which the sacred writer means to urge, the drift of the passage, in a word, what it is about, of this you are often ignorant. It is the object, then, of parallelism to shew you this. Hitherto you have travelled on, like a man making his way through a thicket; arrested perhaps occasionally by a flower growing at your feet, but utterly ignorant of the general character of the country through which you are passing. But parallelism takes you up; first sets you on an eminence, and gives you a bird's-eye view of all the adjacent country, and then carries you through it by an open path."

Such is Mr. Boys's view of the importance of his system of parallelism to devotional as well as to merely critical readers. I am far from wishing to wound his feelings in the free remarks which I have thought it my duty to offer upon it; but I cannot view it merely as a harmless absurdity, because of the

disrespect which (most unintentionally on the part of the author) it offers to holy Scripture ; because of the injurious effects which it may have upon ill-disciplined minds ; and because of the door which it opens to the sneers and cavils of the unbelieving and profane.

There is indeed *another* species of "scripture parallelism" which I could earnestly wish the Reverend author on whose hypothesis I have animadverted, and all his readers, deeply to study—not a parallelism of mere technical arrangement, but that juxta-position of spiritual things with spiritual, that exquisite analogy of all the disclosures of holy writ by which they reflect a flood of light upon each other, and lead the mind in devout and adoring love and gratitude, to the all-wise Inspirer of their hallowed contents. Mr. Boys evidently knows well how to turn the sacred volume to this higher account ; and let him not endanger this best study of the Oracles of God, for the sake of a puerile hypothesis, "with a constant reference to which he has gone through the Old Testament as often as three or four times, and the New Testament as often as five or six times." I will only remind both him and his readers of the following excellent remarks of Bishop Horsley inculcating the study of the parallelism to which I have alluded, a parallelism not of brackets and crotchets, in which

"Verse nods to verse, each sentence has a brother,  
And half the chapter just reflects the other ;"

but a sound, rational, and scriptural comparison of phrase with phrase, and thought with thought, the obscure with the lucid, doctrines with duties, promises with commands. "It should be a rule," says Bishop Horsley, "with every one who would read the Scriptures with advantage and improvement, to compare every text, which may seem either important for the doctrine it may

contain, or remarkable for the turn of the expression with the parallel passages in other parts of holy writ ; that is, with the passages in which the subject-matter is the same, the sense equivalent, or the turn of the expression similar. These parallel passages are easily found by the marginal references in Bibles of the larger forms."....."It is incredible to any one, who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. I will not scruple to assert that the *most* ILLITERATE CHRISTIAN, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation ; but, by God's blessing, he will become learned in every thing relating to his religion in such a degree, that he will not be liable to be misled either by the refined arguments or by the false assertions of those who endeavour to ingraft their own opinions upon the Oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the sacred books ; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the first ages of the Jewish and of the Christian church, as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the ILLUMINATION OF THAT SPIRIT by which these books were dictated ; and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this LEARNED CHRIS-

**TIAN's faith.** The Bible, thus studied, will indeed prove what we Protestants esteem it—a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked.” E.

**FAMILY SERMONS.—No. CLXXXVI.**  
Job xxii. 21—23.—*Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up. Thou shalt put iniquity far from thy tabernacles.*

IN meditating upon this interesting passage of Scripture, we shall first consider the nature of the counsel here given; and, secondly, the benefits which will result to us from following it; and, in so doing, may our hearts be directed to Heaven in secret prayer, that, while listening to the injunction in the text, we may be inclined to obey it, and thus obtain the inestimable blessings which God has graciously connected with a compliance with this command.

*First*, then, we are to consider the counsel here given, which consists of three parts namely, to acquaint ourselves with God,—to be at peace with him,—and to receive the law from his mouth.

1. *“Acquaint thyself with God.”* The knowledge of our Creator lies at the foundation of all religion; for, “he that cometh to God must know that he is, and that he is a rewarder of them that diligently seek him.” We are naturally ignorant of him. Something might indeed be learned respecting him from his works; for “the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead;” so that, adds the Apostle, men are “without excuse, because that, when they knew God, they

glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.” But this knowledge is but partial; and, partial as it is, it is not generally made use of by mankind. Too many never reflect upon God as the Creator of all things; their supporter and governor; and the author of all their mercies. If a slight thought of his being or attributes pass through their minds, it is soon forgotten, and leaves behind it no traces of devout love or veneration. Though they believe in his existence, they cannot be said to be acquainted with him: and the little they know, instead of being followed up by a desire after further information, is lost to all practical purposes. They pass through life almost as though there were no God; they habitually forget him “in whom they live, and move, and have their being.” Such is the wilful ignorance of the large majority of mankind, even of what they might know by the mere light of reason, reflecting upon the works of God, and assisted by the obscure remains of early revelations handed down from age to age.

But still this light is very imperfect; and it is only in the Gospel of his Son that we can become fully acquainted with him. We are naturally ignorant of many of his attributes; but in that Divine record they are clearly revealed, and their important relation to ourselves is also pointed out. We read of him as “a great God, mighty and terrible,” “holy and reverend,” “glorious and fearful,” yet “merciful and gracious, and full of compassion;” a God too pure to behold iniquity, who has given us a perfect law to walk by, who weighs all our actions, and who will judge us according to our works. We learn not only his power, wisdom, and eternal existence, but also his mysterious nature as three persons in one God; each of the three persons bearing an infinitely gracious office towards us miserable sinners; the



Father so loving us as to give his Son to die for our transgressions; the Son undertaking and fulfilling the engagement; and the Holy Spirit renewing our hearts, disposing us to lay hold of the hope of mercy thus set before us through the blood of a crucified Saviour, and to live to his glory in a cheerful obedience to his commands.

Now, in all these ways we are invited to acquaint ourselves with God; to arouse ourselves from our natural indifference or dislike to sacred contemplations, in order to obtain a true and saving knowledge of our Creator. Too long have we been ignorant of him—too long have we neglected to study his character; to reflect seriously upon his justice, his holiness, his purity; his demands upon us; his judgments against us as transgressors of his law; his promises to receive us when we truly turn to him; his power and willingness to pardon and sanctify us; and his pledge to make us his children, and to receive us to everlasting glory in heaven. Let us begin at length to acquaint ourselves with him; no longer to be strangers to him who has shewn himself to be our best friend, and whom to have for our enemy must prove our eternal ruin. He invites us to communion with him: let us not reject his offer, let us not do despite to his Spirit, let us not plunge our own souls into eternal misery.

2. But, in order to obtain this sacred communion with God, it is necessary that we should be at peace with him. "*Acquaint thyself with him, and be at peace.*" Ignorance is not the only bar to a saving acquaintance with the great Creator, Lawgiver, and Judge of the world; for, added to this, there is in our fallen nature, a principle of hostility to him. "The carnal mind is enmity against God; it is not subject to his law, neither indeed can be." We shrink from his requirements; we dread his all-seeing eye; we are unwilling to submit to his dominion. We think him our enemy; and why?

Because our conscience tells us that we have not sought for him to become our friend. We are well aware that we have offended him by our sins, and that we have not applied to him for pardon and reconciliation. We too well know that we are ready to seek our happiness in any thing rather than in his favour; that we have no desire for communion with him; that we side with his enemies, and do the things that he disapproves. Such is our state by nature; and deeply does it concern us to lay it to heart, and to turn to our justly offended Creator. He himself has mercifully provided the means of peace; for "God was in Christ reconciling the world unto himself, not imputing unto men their trespasses." Nothing therefore remains but that we on our part should avail ourselves of his offers of reconciliation. "We beseech you in Christ's stead," says an Apostle, "be ye reconciled to God." This divine peace must be founded upon an acquaintance with his character, his perfections, his commands, his plan of justifying sinners, and his various relations to us as his creatures, the subjects of his moral government, redeemed with the blood of his Son, and bound to walk in his ways, and to live to his glory. Form then this acquaintance; cultivate this peace. The Saviour has made peace by the blood of his cross; he was the Prince of Peace, exalted to be a Prince and a Saviour to give repentance and remission of sins. Having thus procured peace for us, by his infinitely meritorious sacrifice, he bequeathed it to us as his dying gift: "My peace I leave with you, my peace I give unto you." Shall we not then thankfully embrace this offer of pardon and reconciliation? Shall we not lay down the arms of our rebellion, and make it our chief object throughout the remainder of our lives to become loyal and obedient subjects to the Majesty of heaven? Shall we not especially seek to become

endued with that saving faith in the Son of God, by which only we can be justified, and obtain peace with our Creator?

3. But there is yet another article of counsel inculcated in the text: "*Receive the law from his mouth, and lay up his word in thy heart.*"—Vain would be our speculative knowledge of God, and deceitful our hopes of peace, if unaccompanied by obedience to his commands. We are exhorted therefore to learn what it is that God requires; "Receive the law from his mouth;" and having become acquainted with his will, to cherish it in our affections, as the spring of our conduct: "Lay up his word in thy heart." For faith without works is dead: that divinely implanted grace by which we become justified and obtain peace with God, only for the merits and obedience of Jesus Christ, is also the fruitful parent of obedience to God's commands. It inclines us to receive his law in its full extent and spiritual character, as applying to the very thoughts and intentions of the heart. It renders this law, which was utterly opposed to all our tastes and wishes while in a state of sin, delightful to us, so that we are not content to admit it only into our memories and understandings, but we deposit it in our hearts as a treasure of inestimable value. "Lord, how I love thy law! it is my meditation all the day." Such was the devout exclamation of the inspired writer of the hundred and nineteenth Psalm; who, in that long composition of one hundred and seventy-six verses, has scarcely omitted in any one to testify his veneration and affection for the law, the way, the testimonies, the commandments, the precepts, the word, the truth, the judgments, the righteousness, the statutes of the Supreme Lawgiver. The whole substance of this law is implied in the last verse of the text: "Return to the Almighty," and "put away iniquity from thy tabernacles." Be not content with a bare acknowledgment of sin, but wholly

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forsake it; and while you "abhor that which is evil," also "seek that which is good;" turn to God, imitate the example of the returning prodigal son, and adopt his language: "I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son." Study in future both to know and to do his will; and make him, as is said in the verses which follow our text, your "defence" and your "delight." Being acquainted with his character, as revealed in his word, being at peace with him, through the blood of his Son, the only Mediator between God and man, go on to live to his glory. "Receive his laws," assured that, however strict they may at first appear, if treasured up in faith, and love, and obedience, they will become the very joy of your heart. By walking in them, you will obtain peace of conscience, and possess a safe guide amidst all the snares of life. You will dwell under the shadow of the Almighty; you will enjoy a peace which passeth all understanding: the love of God will be shed abroad in your heart; animated by which enlivening principle, you will find his service to be perfect freedom, and will delight in it as your privilege, your solace, your unspeakable reward.

These considerations lead us to the second point proposed for our meditation; namely, the benefits which will result from following the counsel in the text; "Thereby good shall come unto thee."

"Doth Job fear God for nought?" was the exclamation of the tempter, when informed of the eminent character of that holy man. "Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased on every side." The remark was true, though uttered with an evil design. To serve God is our bounden duty; but we do not serve him for nought.

He has united our obligation with our privileges, and has attached “exceeding great and precious promises” to a compliance with his commands. He might indeed have overawed us by his frown; he might have commanded our obedience on pain of his displeasure, without alluring us by any gracious pledges of his favour; but he has not acted thus: while he asserts his authority as our Creator and Governor, he also appeals to our affections, and awakens our hopes. To every command to obedience is added the promise, “Thereby good shall come unto thee.” But what is the good which he offers for our acceptance? “Shall I,” you may ask, “become richer or more prosperous, more respected, or more beloved in the world? Will my days be lengthened? Shall I feel less pain or sorrow? Will my earthly enjoyments be increased? In short, what substantial visible benefit shall I ensure by an acquaintance and peace with God?” Now, the answer to this inquiry is, that “godliness is profitable for all things, having the promise of the life that now is, as well as that which is to come.” So far as any temporal gift is really good for the Christian, it shall not be withheld; but his chief privilege is, that his merciful Father in heaven, who knows all his necessities, both for the body and the soul, makes the latter the especial object of his guardian care, and apportions his gifts not according to the ignorant and impatient desires of short-sighted mortals, but according to his own eternal goodness and wisdom, having respect to the highest and everlasting welfare of the individual. He makes all things to work together for his good. Having given his own Son for him, he will with him also freely give him whatever can conduce to his best interests. All things are his, whether “the world, or life, or death, or things present, or things to come.” Even, therefore, should his lot in this world be full of pain and sor-

row, he has what infinitely counterbalances it: his iniquities are pardoned, and his sins are covered; he enjoys the love and favour of God; he has tranquillity of conscience, and a hope full of immortality and glory; he has strength afforded him in weakness, guidance in perplexity, and support in trial; he has communion and fellowship with the father of spirits, through the merits and intercession of his Son, and the influences of the Holy Ghost. No affliction can befall him but what, could he see it in all its results, would be acknowledged to have been for his good. Even the last and saddest event which nature dreads, the temporary separation of soul and body in death, shall be to him but the entrance on a state of never-ending enjoyment, beyond the reach of change or care. Then shall he behold his glorified Redeemer, and be made like him; and “he shall inherit all things; and God will be his God, and he shall be his son.” This is the great, the supreme good; for all other blessings are nothing in comparison with the eternal presence and favour of the infinite Author and Bestower of every perfect gift; and this inestimable blessing shall be the lot of all who acquaint themselves with God, and are at peace with him and receive the law at his mouth.

In the case of Job, who lived at a period in which God was often pleased to attach temporal rewards to spiritual obedience, the good promised was of a mixed nature, comprehending both earthly prosperity and prosperity of soul. “If thou return to the Almighty, thou shalt be built up, thou shalt put iniquity far from thy tabernacles. Thou shalt lay up gold as dust, and the gold of ophir as the stones of the brook. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear



thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee : and the light shall shine upon thy ways." And, in general, in every age of the world, God is pleased to accompany with a temporal blessing that moral, diligent, self-denying and upright conduct which necessarily follows upon true piety. Health, contentment, esteem, and a moderate, yet cheerful enjoyment of earthly blessings, are, in the usual order of God's providence, attendant upon those habits which true religion fosters. But, even where, for infinitely wise and merciful reasons, the case is permitted to be otherwise ; where sickness, or abject poverty, or bitter reproach is the lot of the faithful and consistent follower of Christ ; he has still within his breast a peace which the world cannot take away, and he looks forward with earnest expectation to those higher and never-failing blessings which shall be his lot in the future world, knowing that "these light afflictions which are but for a moment, work out for him a far more exceeding and eternal weight of glory."

Have we then become acquainted with God ? are we at peace with him ? and do we obey his commandments ? If not, how vain our hopes ! how worthless our pursuits ! how unsatisfactory our pleasures ! how gloomy our prospects ! Living and dying unacquainted with Him, we shall be banished for ever from his presence ; the direst misery which can befall one of his creatures. If we reject that sacred communion with him to which he invites us upon earth, he will withdraw from us the light of his countenance in the eternal world, and consign us to the blackness of darkness for ever. And do we not tremble at the thought that such may finally be our lot ? Do we not repent of our past folly and disobedience, and desire to begin a new and spiritual life ? Long enough have we lived in habits of practical disregard to

him ; long enough have we despised his offers of peace and reconciliation ; long enough have we rejected the promised grace of his Holy Spirit to restore us, in virtue of the merits and intercession of the Saviour, to that state of fellowship with God which we had forfeited by our transgressions. Let us no longer be insensible to our duty, or blind to our best interests. Let us "seek the Lord while he may be found, and call upon him while he is near : let the wicked forsake his way, and the unrighteous man his thought ; and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon."

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*For the Christian Observer.*

SCRIPTURE ILLUSTRATED BY INCIDENT AND EXAMPLE.—NO. II.

HEBREWS ii. 11. "*He is not ashamed to call them brethren.*"—There is not a more distinguishing feature of the Christian character than condescension to men of low estate. It was this which gave peculiar exaltation to the gracious interposition of the Son of God on behalf of the fallen, wretched, degraded children of men ; and it will ever be found foremost among the dispositions and habits of those who are in spirit and in truth his followers. The excellent Archbishop Whitgift was an eminent example of this Christian grace. He was made Archbishop in the year 1583 ; and the ingenious Sir Henry Wootton, who knew him well, has left this character of him : "That he was a man of a reverend and sacred memory, and of the primitive temper ; a man of such a temper as when the church by lowliness of spirit did flourish in highest examples of virtue." The following is an instance in which he displayed this temper, and shewed the assimilation of his character to the example of Him who was "meek and lowly of heart." He built a large alms-house near his own palace at

Croyden, in Surrey, and endowed it with maintenance for a master and twenty-eight poor men and women: and this place he visited so often, that he became familiar with all their names and dispositions; and was so truly humble, says his biographer, "*that he called them his brothers and sisters.*" When the Queen dined with him at his palace at Lambeth, which was very frequently, he would usually the next day visit his poor brothers and sisters at Croyden, and dine with them at his hospital. "You may believe," adds his biographer, "there was joy at the table;" for, after the example of his Divine Master, "he was not ashamed to call them brethren."

Matt. xi. 7. "*Jesus said unto the multitude concerning John, What went ye out into the wilderness for to see? A reed shaken by the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses!*" [whereas John had but a leathern girdle about his loins, and his meat was locusts and wild honey.] "*But what went ye out for to see? A prophet? Yea I say unto you, and more than a prophet; for this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee.*"—A striking parallel to this character of the Baptist, was conspicuous in the venerable, mortified, and retired Richard Hooker. It is hardly possible to read the account of his life and habits, his fastings and devotions, and his constant subjection of his animal to his spiritual nature, and not revert in thought to the example of the Baptist. He seemed habitually to aim at the imitation of this example, according to the spirit of our church, when she assimilates the labours of the "ministers and stewards of God's mysteries," in reference to the second advent of the Saviour, to the efforts of him who was the special messenger of the Redeemer at his first coming. The biographer

of Hooker describes him, like the Baptist, living in retirement from the world, yet an object of attraction to many, for his talents, his exemplary piety, and primitive strictness of deportment. He was the rector of Bourne, not far from Canterbury; and by the time he had been in that parsonage twelve months, his works, and the sanctity of his life became so celebrated, that many turned out of the road, and others, scholars especially, went purposely, to see the man whose life and learning were so much admired. But, as our Saviour said of St. John, what went they out to see? A man clothed in purple and fine linen? "No," says honest Walton; "but an obscure harmless man; a man in poor clothes, his loins usually girt in a coarse gown or canonical coat, of a mean stature and stooping, and yet more lowly in the thoughts of his soul, and his body worn out, not with age, but with study and holy mortification." And yet this man forgot all his timidity, when called to reprove sin, and, like his great exemplar, could vigorously "lay the axe to the root of the tree."

A few instances of bold and fearless rebuke of sin may appropriately close the present paper.

Acts xxiv. 25. "*Paul reasoned before Felix of righteousness, temperance, and judgment to come,*"—"and Felix trembled," as well he might do; for he is represented by Tacitus as having been guilty of all unrighteousness and intemperance: "*Per omnem sævitiam ac libidinem jus regium servili ingenio in Judeâ exercuisse.*" How fitly therefore did St. Paul frame his discourse!—Many illustrious instances are on record of ministers of the Gospel who have displayed a kindred courage and fidelity in the discharge of the duties of their sacred office. Among scriptural examples, we read of the reproof of the man of God at Bethel to Jeroboam, of Elijah to Ahab, Daniel to Nebuchadnezzar and Belshazzar, John the Baptist to Herod; and, though infinitely removed from all

frail mortal examples, the Divine Saviour himself to the Scribes and Pharisees. In modern history also, instances may be found of similar decision of conduct. Latimer, in his rebukes to the unpreaching prelates, is a prominent example. Many of the reformers exhibited this undaunted courage in opposing the evil measures and conduct of rulers, both civil and ecclesiastical. Luther and Knox are marked characters in this respect. Indeed, this species of hazardous fidelity seems necessary to the character of a Reformer: a superiority to the fear of man cannot be separated from the qualifications of one who undertakes to rectify triumphant errors, and correct daring abuses; and there is not a little in the circumstances of public agitation, and the oppressions which usually contribute to generate a spirit of reform, to cherish and foster this feeling. Perhaps, therefore, instances of its operation in the more quiet and undisturbed scenes of life, are equally, if not more, deserving of attention, particularly when they display a magnanimous resistance to the power of evil, clothed with those outward splendours which are but too well calculated to dazzle the eye that would detect, and to unnerve the tongue that would reprove, the lordly vice. In this light, the conduct of a curate, in the reign of Louis XIV., merits high respect and commendation. It is related in the Memoirs of Madame de Maintenon, that one day Madame de Montespan, the mistress of Louis, requested to receive the sacrament from the minister of a village in which she was residing: but this excellent man refused her request, addressing her in these energetic words; "What, Madam! you who are a scandal to all France! Go, Madam, and first renounce your guilty habits, and then come to this holy rite!" Madame de Montespan went away in a state of furious indignation, and vented her complaints to the king, who consulted on the subject Bos-

suet and Montauzier; the former of whom he respected for his learning, as much as he esteemed the latter for his virtuous inflexibility. Bossuet, however, did not hesitate to commend the curate, for a courage which most probably he would not have dared to exercise himself; although, it is true, he did remonstrate occasionally with his royal master; and Montauzier remarked pointedly, that Madame de Montespan should have thanked the curate for having spared her the responsibility and peril of sacrilege.

H.

*To the Editor of the Christian Observer.*

IN the account of the blind man's cure (John ix.), it is said, that "He spat on the ground and made clay of the spittle; and he anointed the eyes of the blind man with the clay." (verse 6.) And again, in the cure of the deaf and dumb person (Mark vii. 33), "He spit, and touched his tongue." A circumstance remarkably similar in the nature of the application is related by Tacitus, Hist. iv. 81. Whilst Vespasian, says the historian, was at Alexandria, awaiting the favourable season for sailing to Italy, a man, whose sight had been destroyed by a defluxion of the eyes, directed, as he asserted, by the god Serapis, applied to the emperor for relief; begging him "ut *genas et oculorum orbes dignaretur respergere* ORIS EXCREMENTO;" "to moisten his cheeks and eyeballs with SPITTLE." The result of the operation, where a prince was the Thaumaturgus, it is needless to add. To this incidental notice of the practice by the Roman annalist may be subjoined the testimony to its frequency, of Epiphanius, bishop of Salamis, in the fourth century. This father, in a treatise *Κατὰ Σαμφαίων*, informs us, that ὁ στέλες των πτυσμάτων was reckoned amongst the standard *materia MIRACULOSA* of his day.

My object in adducing these passages is to shew, that those very



isolated and apparently insignificant facts in the sacred Scriptures, which the scoffer delights to fasten on, and to ridicule, may always be most satisfactorily explained. The *spittle* and the *clay*, it appears, neither were primarily nor arbitrarily adopted by our Saviour for the purpose in question. He found a prevalent belief in their efficacy amongst the people, whose diseases he healed, and whose infirmities he removed; and, in condescension to their notions and customs, he deigned to employ them as connecting signs, where otherwise a touch, a word, a look, would have sufficed; and, in his hand, the idle charms of vulgar superstition became in truth the *media* of restoring power.

Οὐτως.

*To the Editor of the Christian Observer.*

The well-known passage in the Epistle of St. James, chap. ii. 14, as it stands in our authorised English version, bears an apparent repugnance to the doctrine delivered by St. Paul; but a slight correction of the received translation, as has been observed by many critics and commentators, strips it of the difficulty, and exhibits the harmony of the sacred writings.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" In this translation, the article *ἡ* before *πίστις* is wholly omitted; whereas it is clearly intended to be emphatic: "Can *this* faith save him?" Can a faith, of which we only *hear*, but of which we see and know nothing by its fruits, a faith inoperative and counterfeit, save him? "Can such a faith," says Doddridge in his Paraphrase, "as may be separated from good works, save him?" So Beza, in his translation: "Num potest fides illa eum servare." Again, Macknight, and many others, "Can this faith save him?" Poole justly remarks, that "*ἡ* *πίστις* fidem non quamlibet designat, sed illam quam postea

mortuam vocat. Articulus enim habet vim pronominis demonstrativi. Emphasis quoque hic est in voce dicendi. Non dicit. *Si quis fidem habet*, sed *si dicat se habere*." Faith, taken *generally*, may be supposed to mean either a true or a false faith, and has been understood in each of these ways: but *ἡ* *πίστις* signifies that particular kind of faith which is described in the former part of the verse, which St. James, further on in the chapter, denominates "a dead faith," and which it is most certain, on Scripture authority, is incompetent to the office of justifying or saving.

I should not have ventured so trite a criticism upon your pages, but that to many readers the English version only is known, while some scholars who have only to open their Greek Testament to disprove their error to their own conviction, are not ashamed to quote the rendering in our translation, in support of a doctrine as clearly opposed to the sentiments of St. James as of St. Paul. Had Luther and some of his incautious followers duly considered this subject, they would not have irreverently spoken of St. James as either uncanonical or "strawy."

CLERICUS.

*To the Editor of the Christian Observer.*

OUR Lord says, Matt. v. 43, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy." This passage is sometimes commented upon, as if our Lord meant that private revenge was inculcated, or at least allowed, under the Mosaic Law. But is this the fact? Does the Old Testament any where enjoin or permit hatred to enemies? Did our Lord intend to intimate that it did? Was it not indeed his express object to shew that this and the other laxities and immoralities mentioned in this discourse, were corrupt innovations, the glosses of scribes, pharisees, and hypocrites, and *not*

the appointed or permitted regulations of the Jewish code? Still it will be allowed, that in the Old Testament the love of enemies is not inculcated with the same clearness as in the New; and the language and conduct of some of the most eminent men under that economy, seem to indicate that there were circumstances under which hatred was considered lawful. I humbly submit, therefore, to your learned biblical correspondents, the following queries:—What was the general character or spirit of the Law of Moses, as respected the allowance of hatred or revenge? Did our Lord add to, take from, or otherwise modify this law? and if so, in what respects? What also was the allowed or common practice, as well as the specific law under each dispensation? A judicious review of these points would disclose much important truth, applicable to all ages and states of the church, and would also exhibit the harmony of the Old Testament with the New, as well as the general character of the additions made in the latter to the former.

R. S.

*To the Editor of the Christian Observer.*

THE interest of late excited in Great Britain, in favour of that hitherto small, and scarcely known, but, I trust, truly apostolical and rapidly rising branch of the Church of Christ, the Protestant Episcopal Church in the United States of America, induces me to communicate the following particulars respecting the qualifications for admission to holy orders in that communion. The statement will, I hope, have the effect of increasing the respect and affection of every reader for that hopeful scion of the Anglican Church, by shewing the care and precaution employed in selecting those who shall be called to the sacred office of administering the word and sacraments among its members.

Every person wishing to receive holy orders in the American Protestant Episcopal Church, must be admitted a candidate for orders, by the bishop, or by such body as the church in the diocese or state in which he intends to apply may appoint, at least one year before his ordination. In order to his being thus admitted, he must lay before the bishop or body aforesaid, a certificate from the standing committee of the diocese, that from personal knowledge, or testimonials laid before them, they believe that he has lived piously, soberly, and honestly; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and that he possesses such qualifications as may render him apt and meet to exercise the ministry to the glory of God, and the edifying of the church. The canon does not say by whom the above testimonials are to be signed. They must be such, however, as to satisfy the committee. The standing committee of New-York have published a resolution that they *prefer* having the testimonial signed by the minister and vestry of the parish where the applicant resides; and will expect the signatures of at least one minister, and three respectable laymen of the Protestant Episcopal Church.

The applicant must also, in order to being recommended by the standing committee for admission as a candidate, produce to the committee a satisfactory diploma, or certificate, from the instructors of some approved literary institution, or a certificate of two presbyters appointed by the bishop or ecclesiastical authority to examine him, of his possessing such academical learning as will enable him to enter advantageously on a course of theology.

But when a person applies for holy orders, the canons allow the bishop, with the advice and consent of all the clerical members of the standing committee of his diocese, to dispense with the Latin and

Greek, and other branches of learning not strictly ecclesiastical, in consideration of certain other qualifications in the candidate, peculiarly fitting him for the ministry of the Gospel. If a person wishing to become a candidate, intends to apply, at the time of his ordination, for this dispensation, he must, before he can be admitted as a candidate, lay before the standing committee a testimonial, signed by at least two presbyters of the church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence. The above directions relate solely to person's being received as a *candidate* for orders.

When he applies for *deacon's orders*, he must produce to the standing committee testimonials of his piety, good morals, and orderly conduct, for three years last past; and that he has not, so far as the subscribers know and believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. This testimonial must be signed by the minister and vestry of the parish where the candidate resides; or by the vestry alone, if the parish be vacant; or, if there be no vestry, by at least twelve respectable persons of the Protestant Episcopal Church. It is not necessary that the signers of this testimonial be *personally acquainted* with the candidate. Information respecting him from any source which is satisfactory to them is a sufficient warrant for their signatures. The candidate, however, must produce testimonials

to the same effect, signed by at least one respectable clergyman of the Protestant Episcopal Church, from his *personal knowledge* of the candidate for at least one year. The above testimonials are to be handed to the standing committee, who may proceed, thereupon, to recommend him to the bishop for orders. If they do so, the candidate must present their recommendation to the bishop.

When a deacon applies for priest's orders, the same process must be gone through, except that his testimonials need embrace only the period since his ordination as deacon; his letters of deacon's orders being sufficient testimonials for the three years immediately preceding that event; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

It is further provided, that no person shall be ordained priest, unless he shall produce a satisfactory certificate from some church, parish, or congregation, that he is engaged with them, and that they will receive him as their minister, and allow him a reasonable support; or unless he is engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the church, in the State for which he is to be ordained, shall certify to the bishop their full belief and expectation that he will be received and settled as a pastor by some one of the vacant churches in that State.

PASTOR.

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### Miscellaneous.

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#### NEGRO SLAVERY.—No. X.

##### DRIVING SYSTEM.

THE Rev. G. W. Bridges has attacked Mr. Wilberforce as guilty of

gross misrepresentation, for having asserted, that the Negroes "are worked like cattle under the whip, are strangers to the institution of marriage, and to all the blessed



truths of Christianity ; and he affirms that he has proved this accusation to be "totally unfounded." (p. 35.)

With how little truth he has denied Mr. Wilberforce's charge, as it relates to the instruction of the slaves in the blessed truths of Christianity, has been fully shewn in the last Number. That Mr. Wilberforce was equally correct in asserting that the Negroes generally were "strangers to the institution of marriage," has already been proved by the most convincing and irrefragable testimony. Returns from the West Indies to the end of 1822, laid before Parliament in the last session, leave not a doubt remaining on this subject. We shall content ourselves with briefly recapitulating the substance of these returns. Throughout the whole of the West Indies, with the exception of Jamaica, the number of legal marriages of slaves returned as having been celebrated in the fourteen preceding years, among a population of nearly 400,000, had been four, exclusive, of sixty marriages celebrated by a Catholic priest. Jamaica, containing 340,000 slaves, is divided into twenty-one parishes. From seventeen of these parishes, containing an aggregate of 280,000 slaves, the return is 130 marriages in fourteen years, or less than at the rate of one marriage in every two years for each parish. The remaining four parishes furnish a less unfavourable return. St. David returns 102 ; St. Andrews 405 ; St. Thomas in the East 1612 ; and Kingston 1648, in fourteen years : so that these four parishes, to use the language of Sir George Rose, look like a temple of Hymen as compared with the rest of the West Indies. With respect, however, to these 3760 marriages, it still remains to be seen whether they are legal marriages, celebrated by clergymen of the Church of England, or only Methodist marriages, which in Jamaica can have no legal validity in any way. And

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this question is naturally suggested by the circumstance that these marriages have all been celebrated precisely in those parishes where the Methodists have their establishments. And even if it should appear that they have been celebrated by clergymen, yet what connubial rights do they confer ? By what law of Jamaica have the marriages of slaves been rendered valid or indissoluble ? In some of the other islands the clergymen expressly affirm, that the marriage of slaves is not legal ; and whether legal or not, most of them represent it as a thing unheard of. A few years ago, when a clergyman of Nevis attempted to marry a couple of slaves by banns, the circumstance caused a great commotion in that island, and he was obliged to abandon his purpose. And in the year 1816, the Attorney-General of the Bahamas delivered the following opinion upon the subject :—"Marriages are considered in our laws as merely civil contracts. To make any contract valid, the party contracting must be of sufficient legal ability. But from the very nature of slavery it is evident that no slave can enter into a valid contract. It follows, that a marriage between a slave and a free person" (that was the point immediately at issue, but the argument of course applies equally, if not more strongly, to the case of slaves) "is a mere nullity. But the consent of the owner would materially alter the case ; and, if sufficiently evidenced, may probably be considered as amounting to an emancipation." The law officers of the Crown at home differed from the Attorney-General of the Bahamas ; it being their opinion, "that slaves were not to be excluded from marriage, either with free persons or slaves ; and that their owner's claim to their services would not be affected thereby." We do not understand, however, that this opinion has led to any practical result. On the contrary, the latest returns from the

Bahamas shew, that no marriage had there been solemnised between slaves down to the close of 1822.

On the whole, therefore, it will appear that Mr. Wilberforce was completely justified in affirming, that the slaves were "strangers to the institution of marriage;" and that the fact of Mr. Bridges having, subsequently to October 1822, solemnised 187 marriages of slaves, (the whole proof he adduces to shew that Mr. Wilberforce's statements was unfounded,) does in no way invalidate that statement. In fact they were celebrated after Mr. Wilberforce had printed his pamphlet; and, after all, it remains to be ascertained whether these marriages are any thing more than a mere unavailing ceremony, conveying no legal rights whatever to the parties, and binding them by no legal obligations; or whether they constitute what is understood in this country by a marriage.

Having disposed of two of the points, religious instruction and marriage, which Mr. Bridges makes the ground of his attack on Mr. Wilberforce, we now come to the third point on which he tells us that he has *proved* Mr. Wilberforce's statement to be *unfounded*; we mean that of the *Negroes being worked like cattle under the whip*. The following passage, however, contains the only remark which Mr. Bridges makes on this subject; and it certainly sounds more like an admission than a denial of the practice.

"Your very natural and humane anxiety to abolish the use of the whip meets only the desire of every possessor of slaves, and by many of them it *has* been abolished. The treadmill holds out a very excellent substitute, and probably your wishes in that particular you will find forestalled. Yet, as if you considered the lash cruel and ignominious only when applied to the Negro race, you seem to overlook its continuance in the army, navy, and courts of justice at home, where its use is infinitely more humiliating and severe. But your argument, that because

the drivers are slaves, and usually the strongest of them, therefore their punishments and outrages are the more violent, certainly will not hold good in any point. They are not appointed on account of their strength, for they have no work to do, but merely as a reward for good conduct and faithful services; and the very circumstance of their being slaves, liable to be reduced to the ranks by the representations of those under them, whose complaints it is the interest of the master to see redressed, must be a guarantee for their not abusing the temporary power confided to them. The frequent removal of these drivers at the instance of the working Negroes would, if you did not reside at such a distance as to forbid your acquaintance with the economy of a plantation, have rendered your observation on that head totally nugatory." (p. 22.)

This is neither proof nor reasoning; it is pure mistification. We have not even one of Mr. Bridges's hardy denials to stagger us. Mr. Wilberforce's observations he tells us are *nugatory*. Why? Because drivers are often removed at the instance of the working Negroes. But assuming the fact to be so, which is not a little improbable, why, we would ask, are they *often removed*? Is it not because they *often* abuse their power? Otherwise their removal would be an act of injustice. And yet Mr. Bridges would make us believe that there is a secure *guarantee* for their not abusing their power. Then, he tells us, they are not appointed for their strength, but merely as a reward. They are, it would seem, honorary, and not efficient officers. The work of Mr. Roughley, a Jamaica planter, was published about the same time with the pamphlet of Mr. Bridges; and being a didactic work intended for planters, and not at all of a controversial description, it deserves the more credit. What is Mr. Roughley's view of the subject? "The most important personage in the slave population of

an estate," he observes, "is the head driver. He is seen carrying with him the emblems of his rank and dignity; a polished staff with prongy crooks to lean on, and a *short handled, tangible whip*." Some West Indians, in this country, are fond of representing the whip as the mere badge of office. But why might not the polished staff with its prongy crooks suffice? It might, and certainly would, if such representations had been any thing else than the grossest fallacies. The driver, whatever Mr. Bridges may choose to think and say of him, is, in Mr. Roughley's estimation, no merely honorary officer, intended for show rather than use. "A bad driver," says Mr. Roughley, "*is like a cruel blast that pervades every thing and spares nothing*; but when he is well disposed, intelligent, clever, and *active*, he is the life and soul of the estate." Contrary to Mr. Bridges's view of the case, Mr. Roughley asserts, that to change a head driver is a most momentous affair, and may produce inconceivable mischief to an estate. Should an overseer, however, be obliged to dismiss a bad one, and appoint another, "I must beg leave," says Mr. Roughley, "to lay before my readers my opinion of the proper choice of one. *He should, in my judgment, be an athletic man, sound and hardy in constitution, of well earned and reputed good character; of an age, and, if possible, an appearance, to carry respect; perhaps about 35 years old, &c.*" "The junior drivers, if possible, should be men of the same description; but having a good master over them in the head driver, they will be induced to behave themselves tolerably." (p. 79.)

As for the hackneyed argument drawn from the use of flogging "in the army, navy, and courts of justice at home," it might furnish a defence for the practice of *judicially* punishing the slaves with the whip; though one bad practice is ill defended by another; but it can furnish no defence for arming masters, overseers, and drivers, with the power of in-

flicting the lash at their discretion, for any offence or for no offence, and that without the slightest responsibility for the exercise of that discretion. The law of Jamaica, and of most of the islands, limits, it is true, the number of lashes which an owner, attorney, guardian, executor, administrator, or overseer, may inflict, to 39; and the number which may be inflicted, in the absence of such persons, to ten at one time, or for one offence. The law therefore actually exempts from all legal responsibility the punishments of the driver to this extent, at one time, or for one offence; and it further leaves him at liberty to renew them as often as he pleases, while, in that respect, it lays a restraint on the owner and overseer. The owner or overseer, we admit, may restrain the driver, and may even prohibit his inflicting the lash at all; but we speak now of what the law leaves the driver or any one else at full liberty to do, to whom the owner or overseer may choose to delegate his authority. It may obviate, however, all doubt on this point to give the law as it stands in the 27th and 28th clauses of the Consolidated Slave Act of Jamaica, passed in 1816:—

"And in order to restrain arbitrary punishment, be it further enacted, that no slave in any plantation or settlement, or in any of the work-houses or gaols in this island, shall receive *more* than ten lashes at one time, and for one offence, unless the owner, attorney, guardian, executor, or administrator, or overseer of such plantation or settlement, having such slave in his care, or supervisor of such workhouse, or keeper of such gaol, shall be present, and that no such owner, attorney, guardian, executor or administrator, or overseer, supervisor, or gaol keeper, shall, on any account, punish a slave with more than 39 lashes at one time, and for one offence, or inflict or suffer to be inflicted *such lastmentioned punishment*, nor any other number of lashes on the same day, nor until the delinquent has recovered from the effects



of any former punishment, under a penalty of not less than 10*l.* or more than 20*l.* for every offence, to be recovered against the person directing or permitting such punishment, in a summary manner, upon conviction before any two magistrates, by warrant; besides being subject to be prosecuted by indictment in the supreme assize courts, or courts of quarter sessions of this island, as for an offence against this Act. And be it further enacted, that in case any justice of the peace, shall receive any complaint or probable intelligence from any slave or otherwise, that any slave or slaves has or have been improperly punished contrary to the true intent and meaning of this Act, it shall and may be lawful to and for such magistrate to associate one other of the magistrates of the said parish with him, and to inquire in a summary manner into such complaint; and, if upon inquiry it shall be found that the said complaint is true, it shall be the duty of the said magistrates, and they are hereby required, to proceed against the offender according to law; but if it shall appear that such complaint was groundless, the said magistrates shall punish the complainant, and the person giving information thereof, in such manner as to them may seem proper."

Under this provision, magistrates will obviously not be troubled with many complaints. The evidence of the slave and of his fellow-slaves is of course insufficient to convict the offender. The magistrates therefore can only dismiss the complaint, and punish the complainant; who is perhaps "sent home to suffer renewed severities for his audacity in preferring a complaint." (See Mr. Stewart on the Past and Present State of Jamaica, pp. 220—228.) The law seems also to be so framed, that no penalty attaches to the abuse of power by the inferior agents, as driver or book-keeper, but only to the owner, attorney, overseer, &c. This point, however, we submit to those who better understand

the fair construction of penal laws. It is further remarkable, that the responsibility of owners for exceeding the specified measure of punishment seems to be limited to such as are owners of plantations. It does not seem at all to touch those who are only owners of *personal slaves*.

We have heard much of late, and on high authority, of the great improvements introduced into the Slave Code of St. Vincent's, which was passed in 1820. These improvements are certainly not very obvious to common apprehensions, as we may hereafter take occasion to shew. We would only remark, in the mean time, that the St. Vincent's law relative to punishment seems to be a transcript, with a few unimportant verbal alterations, of the law of Jamaica inserted above. The only material difference is, that the magistrate is not allowed to punish the groundless complainant with *more than thirty-nine lashes*.

But to return to Mr. Bridges—He tells us, that "every possessor of slaves" *desires* to abolish the use of the whip, and that "by many of them it *has* been abolished." It certainly would have been well had Mr. Bridges afforded us some clearer and less ambiguous information on this important subject. By *many*—does he mean ten, or twenty, or five hundred? And if the desire to abolish the use of the whip be so universal as he represents it to be, what has prevented all the possessors of slaves from following the example which *many*, it seems, have afforded them? And why has not the law been altered in compliance with this universal desire? Mr. Bridges has given no solution of these interesting inquiries. He has not even told us what substitute has been found for the whip in the case of those who *have* abolished it. Now this was a most important particular of information to be given to all, either in Jamaica or in other colonies, who might be desirous of following so laudable an example. Has not the silence of Mr. Bridges arisen from

this, that the substitute really found for the whip, wherever it has been laid aside, is only some instrument of coercion which happens to bear another name, but which is not less efficacious in enforcing labour; perhaps the prickly bush, called ebony bush, which though not so tremendous in its sound or in its permanent effects as the cart-whip, must nevertheless be exceedingly painful, making the blood to start at every application of it? Such seems to have been the impression of Mr. Barham. "Nothing could be easier," he says, "than to abolish the use of the whip; but those who call for this abolition always end by proposing some other means of coercion, some other instrument of punishment, less decried perhaps, but which is to be equally effectual. What will the slave gain by this? It were better that his chains should appear in their full deformity than that they should be gilded over." Mr. Barham, it is well known, is a considerable planter, and has seen slavery with his own eyes. Mr. Bridges therefore cannot object on that ground to his testimony.

But Mr. Bridges, while he admits that a substitute for the whip is necessary, and while he chooses to conceal from us what substitute has actually been provided in those *many* cases where the whip, according to him, has been abolished, insinuates that the treadmill holds out a very excellent substitute; but then he leaves it a little ambiguous whether it has been already adopted as such, or has only been proposed for adoption. We assume, however, that it is nothing more than the humane suggestion of Mr. Bridges himself, who, in the plenitude of his Christian charity, proposes that the labour of the slave should be stimulated, and any failure in their tasks punished, by that contrivance which forms the secondary punishment of criminals in this country. Such a proposal, however, besides being most unjust, is altogether extravagant and impracticable. Not only

has no such substitute for the whip been introduced into Jamaica, but no such substitute can be introduced with any effect. The project is perfectly ridiculous. But Mr. Bridges, who admits the necessity of a substitute, ought to have told us—we hope he will still tell us—what is the substitute actually employed by the *many* planters who, according to him, have abolished the whip. We are persuaded the only substitute that any one of them has thought of has been a new instrument of correction, as Mr. Barham intimates; or the institution in some cases of task-work, which, if imposed with judgment and moderation, would unquestionably be an improvement, but which, if immoderate and excessive, as in Demerara, would prove a greater curse to the slave than the driving whip itself. No one, not even Mr. Bridges, seems to have dreamed of substituting reward and encouragement for punishment, terror, and exactation.

We have said that some West Indians have been hardy enough, trusting to the ignorance of colonial matters prevailing in this country, to affirm that slaves in the colonies are not worked like cattle under the lash. We might confidently refer, in proof of the existence of the practice, to the vulgar argument resorted to on all occasions, when the subject is pressed on West Indians in private; "The Negroes won't work without the whip." We might adduce the whole current of the evidence on this subject, from the examinations before the Privy Council in 1788 to the present day. We might refer to every writer of credit who has visited the West Indies, from the Rev. James Ramsay to the Rev. Thomas Cooper; and all of whom, during a period of forty years, have successively affirmed the prevalence of the practice. We might even refer to the violent publications in almost every colony of the West Indies during the past year; in some of which we should have met with a

flat denial of it, did they not know that it was too notorious to be denied. Their attention, be it also remembered, had been particularly excited to this subject, by the circular letters addressed to the local authorities by Lord Bathurst.—“With respect,” says his lordship, “to the practice of driving slaves to their work by the sound of the whip, and to the arbitrary infliction of it by the driver as a stimulus to labour, I am disposed to trust to the Court of Policy to originate measures for the cessation of this practice, which, I need not state, must be repugnant to the feelings of every individual in this country.”—“As an immediate measure, I cannot too strongly recommend that the whip should no longer be carried into the field, and there displayed by the driver as the emblem of his authority, or employed as the ready instrument of his displeasure.” This letter was written on the 28th of May, 1823. It reached all the West-Indian islands in the course of the succeeding July. Ample opportunity had been given for commenting upon it previous to the meeting of Parliament; but has a single governor, or has a single set of resolutions, in any one island of the West Indies, ventured to tell Lord Bathurst that he was deceived in assuming the existence of any such practice? We will be bold to say not one: and yet, if they could, would they not, one and all, have united in repelling so gross an imputation on the humanity of their system as this very instruction of Lord Bathurst implied? So far indeed was this from being the case, that on the 16th March, 1824, Mr. Canning in the House of Commons, and Lord Bathurst in the House of Lords, speaking in the presence of numerous West Indians, not only gave no intimation of any such denial, but, assuming it to be an actually prevalent practice, they proceeded to legislate for its abolition in Trinidad, as a prelude to its abolition in every other colony. Mr. Canning stated it to be an ob-

ject of the Order in Council “to abolish the use of the whip as a stimulus to labour; he meant that cruel and degrading use of the whip which placed the labouring slave on the same footing with brute animals;” he meant “the use of the whip when it was brandished by the driver over the slave in the field, ready to be applied to the brute nerves as an incitement to labour,” &c. Was one West-Indian voice raised to repel the charge against their system implied in this regulation, and in Mr. Canning’s comment upon it? Now what was it that Mr. Wilberforce had said? “The Negroes are worked like cattle under the whip.” The truth of that statement, it will now be granted, requires no further proof, notwithstanding the declaration of Mr. Bridges that he has shewn it to be unfounded. It is a settled case.

But then it will be alleged, that, although the whip is carried into the field, yet it is very rarely applied as a stimulus to the bodies of the slaves. If we were to grant this, it would only prove that the terror caused by its presence prevented the necessity of its actual infliction; and we are not sure that its brutalising effect would be materially lessened by that circumstance. It would still be true that the whip is the stimulus, and the only stimulus, to labour in the field, while as an instrument of severe punishment it may be employed by the owner, overseer, &c. to the extent of 39 lashes without control and without responsibility. Now let us suppose that, instead of the island of Jamaica, it was the county of Cornwall, which was subject to such a law. Let us suppose, that in that county, every proprietor of land, or of mines, or of manufactories; every bailiff, or overseer, or head of an establishment, having servants under him; every attorney, guardian, executor or administrator; every supervisor of a work-house, and every keeper of a gaol, might at their own discretion for any offence, real or imaginary, cause to be stripped



naked, any man, woman, or child employed under them, and either publicly or privately inflict upon the bared body 39 lacerations of the cart-whip, and might then subject the sufferer with his bleeding wounds to confinement and hard labour at pleasure ; and, moreover, that all of these descriptions of persons might in their own absence delegate to their underlings or turnkeys the same privilege of flogging, but only to a more limited extent :—let us further suppose that the whole of the labouring class was debarred by law from giving evidence in the case of any abuse of power committed by their superiors ; and that, though permitted, in such case, to prefer a complaint before a magistrate (the magistrate himself being liable to have similar complaints preferred against him before his brother magistrates,) yet, if they failed in proving their complaints to be well founded, they might be punished with 39 lashes for the very act of complaining ;—what should we think of the state of the county of Cornwall ? And yet if some benevolent individuals, deeply affected with the cruelty and brutalising effect of such a system, were to propose to ameliorate the condition of their Cornish brethren, and to raise them “to a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty’s subjects,” our ears would probably be dinned with representations of the humanity of the owners, and bailiffs, and supervisors, and goalers of Cornwall, and of the superlative happiness of its labouring population. See how fat and sleek they are, how well fed, how well lodged ; how much better off than the wretched labourers in other parts of England, who have no kind masters to look after them !! Should we listen to such representations for a moment ? Should we not say—“It is impossible that such power should not be abused : we cannot allow it to continue for a single hour. The owners, and bailiffs, and goalers, and

supervisors of Cornwall may say what they will ; we cannot permit them to retain such tremendous means of arbitrarily inflicting evil on their fellow-subjects. They must cease to use the whip at their discretion, either in the field, or in the mines, or in the work-shops, or in the workhouses, or in the gaols. The law, and the law alone, shall in future regulate its application ?” And what are the owners, and overseers, and bookkeepers, and drivers of Jamaica and the other colonies (the owners, indeed, are generally absent,) that we should defer more to their claim of inflicting the whip at their discretion, than we should to those of our Cornish brethren ? Shall we be restrained from saying to them also, that this vile practice shall cease ? And cease it must. Instead of one company with a capital of four millions, they may erect, if they please, ten such companies, to uphold this most iniquitous and barbarous system. All will not do. The voice of the people of England, to which we find that some cold hearts in high places are disposed to pay so little regard, will and must prevail.

And now let it not be forgotten that the whip is but one feature of this accursed system, one of the many abominations which have converted some of the fairest regions of the earth, in the hands of Englishmen, into habitations of cruelty and oppression, into the charnelhouse of a whole quarter of the globe. It is true that Government have commenced the work of reformation in Trinidad, and we are grateful even for this. But Trinidad contains only the fortieth part of our slave population ; and if the West Indians, influential as recent discoveries have shewn them to be, continue to resist, as they have done, the progress of improvement, centuries of misery may still roll over the heads of the hapless victims of British cupidity. Parliament, and Parliament alone, can avert this. With whatever sneers, therefore, their petitions may

be met, the people of the United Kingdom we trust will neglect no opportunity of convincing their representatives that they at least are in earnest.

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*To the Editor of the Christian Observer.*

WE live at a period when, through the medium of various benevolent societies, extensive efforts are being made to benefit mankind. By the active exertions of Christian philanthropists, almost every species of human misery is in some degree alleviated, and while many of these valuable institutions afford temporal relief to our destitute fellow-creatures, they aim at what is of still higher importance, the welfare of their immortal souls. But, might not more be done with reference to this last object, and at the same time with a most beneficial effect as respects their own immediate design, by many of our charitable institutions, not of a direct religious nature? I will instance this in the case of the Mendicity Society.—A few weeks since, a friend put into my hand several of the Society's tickets: now, it occurs to me, that, if a striking and appropriate text of Scripture were printed on the back of these tickets, it might, in some cases, by the blessing of God, arrest the attention of some thoughtless or hardened mendicant, and give rise to serious and useful reflections. It must be considered, that these tickets are put into the hands not only of some of the most destitute, but perhaps also of some of the most depraved characters in existence; persons who probably never possessed a Bible, and much less were disposed to read it. By the simple method proposed, some momentous declaration of holy writ may reach their hearts, directed by the merciful interposition of Him who has said, that "his word shall not return unto him void." Thus, while seeking "the bread which perisheth," these pitiable objects,

(pitiable, whether hardened impostors or destitute sufferers,) may be directed to the Bread which came down from heaven, and which whoso eateth shall never die. I am aware that by some, such a proposal would be branded as fanatical and absurd; but let us not forget, that when the multitude followed our blessed Saviour for the loaves and fishes, as stated in the sixth chapter of John, that Divine Instructor took the opportunity of thus directing their attention to higher objects. "Labour not," said he, "for the meat that perisheth, but for that meat which endureth unto everlasting life." In this highly favoured country, benevolent institutions abound; shelter is provided for the houseless, food for the hungry, and clothing for the naked; but where temporal relief alone is afforded, without any attempt, so far as practicable and prudent, to include in the boon a still higher species of benefit, may we not apply our Saviour's words on another occasion? "This ought ye to have done, and not leave the other undone." The condescending consideration of our Lord towards the man who sat by the wayside begging, when he said, "What wilt thou that I shall do unto thee?" presents to us an example which well deserves our imitation. Much has been done to extirpate mendicity from the land; but has all that is possible been done to reclaim its miserable and degraded victims from the error of their ways, by means of those exalted motives and principles which Christianity alone can exhibit, to soften the obdurate, to reclaim the wanderer, and to comfort the distressed?

A—A.

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*To the Editor of the Christian Observer.*

ENOUGH has been said and written to prove the danger of a Christian's conforming to the manners of the world, and especially of joining in many of its current pastimes and recreations. There may be no moral

guilt, abstractedly considered, in many things, the habitual pursuit of which, nevertheless, gives to the character a stamp at utter variance with the Spirit of Christ; so much so, that no person who has made any great advances in the Christian life, needs to be *reasoned* out of them. If, however, any of your readers should be "halting between two opinions," hesitating between inclination and duty, the following observations, *designed to prove the lawfulness and propriety of a Christian's joining in hunting and kindred pursuits*, may as effectually shew the necessity of a decided separation from such engagements, and the company they necessarily lead to, as any express arguments which could be used for that purpose. They are taken from a recent Number, which accidentally fell in my way, of "the Sporting Magazine." The writer, in describing a sporting-tour he made in Sussex, and in giving a particular account of the Brookside Hunt, remarks: "There is a Reverend Doctor of Divinity, a very constant attendant on these hounds, and whose venerable presence adds much to the respectability of their field. The Doctor is not one of those gloomy sectaries who think that man is only sent into this world *to mortify himself into condition for the next*. His reading has informed him that Christianity forbids no reasonable indulgences—no innocent relaxations. If life be the gift of Heaven, it must be religion to enjoy it; and, as has been so beautifully told us, 'the mind goes a great way towards praise and thanksgiving, when filled with gladness; for such a disposition consecrates every field and wood, and turns a morning ride into a morning sacrifice.' Milton makes even the devil pleased with the beauties of nature. Nothing is more delightful than a green old age; and I confess I was not a little pleased with the appearance of Dr. —."

Another clergyman who was hunting with them is *honoured by*  
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this writer with the compliment of his being *fit to ride for the Derby stakes*. He also takes the opportunity of introducing what he considers a most happy anecdote, very probably coined by the writer for the occasion, of a bishop who once on a journey fell in with the hunters, and, having formerly been a noted sportsman, could not resist giving them a view halloa. The huntsman, remembering the well-known voice, uttered with an oath an exclamation which it is not necessary to repeat.

These remarks have probably been warmly applauded by numbers of the gay and thoughtless who peruse such publications; but must not every Christian instinctively exclaim, "My soul, come not thou into their secret, and to their assembly mine honour be not thou united." I shall not trouble your readers with any animadversions upon the lamentable religious ignorance of the writer of this sporting sketch; but, I would ask, must not a Christian suffer irreparable loss, and much positive mischief, from such pursuits and such society? Besides which, so far as those who profess godliness (as all, it must be presumed, do who bear the ministerial office) conform to the practices of the world, so far they strengthen the hands of the enemies of religion, and place a stumbling-block in the way of such as are "seeking the kingdom of God and his righteousness."

It is indeed freely admitted, that "Christianity forbids no reasonable indulgences, no innocent relaxations:" the Christian knows how to use the bounties of Divine Providence, so profusely poured around him; and though the chase, the revel, and the dance, have no charms for him, yet every day has its pleasures, and affords him fresh cause for praise.

The morning beam that wakes the skies  
Shall see his matin incense rise;  
The evening seraphs as they rove  
Shall catch the notes of joy and love;



And sullen night, with drowsy ear,  
The still repeated anthem hear.

But the *quotation* introduced by the sportsman, in the extract I have given, is strangely misplaced in its connexion with hunting: the pious Christian can enjoy the beauties of nature with a zest inferior to none, and it is he *only* who can "turn a morning ride into a morning sacrifice."

He looks abroad into the varied field  
Of nature, and \* \* \*  
Calls the delightful scenery all his own;  
His are the mountains, and the valleys his,  
And the resplendent rivers. His to enjoy  
With a propriety none else can feel, \* \* \*  
For he can say—"My Father made them  
all!"

But how this pure and elevated enjoyment, which truly "consecrates every field and wood," can be identified with the noisy and tumultuous excitement of hunting, it is difficult to imagine; and I am equally at a loss to conceive what kind of "praise and thanksgiving" that must be which is so closely connected with the wanton torture and death of an innocent animal.

My object, however, in the present paper, is not to allude to this individual "sport" in particular, but to point out generally the evil tendency of worldly society and pursuits. Should my remarks meet the eye of any who, while they join in the pursuits and society of the world, still wish to serve God—at least to be numbered with his people, and to partake of their lot at the last day,—I would affectionately ask, looking at the whole tenor of their conduct, whether so to live is to "walk in wisdom towards them that are without," or to "shine as a light in the world, holding forth the word of life;" whether it is to "put on the Lord Jesus Christ," and to "walk in his steps,"—to be "not of the world, but chosen out of the world,"—"a royal priesthood, a holy nation, a *peculiar people*." Without multiplying similar passages, I hope it will be sufficient to add the apostolic admonition—"Whatsoever things are just, what-

soever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

MONITOR.

*To the Editor of the Christian Observer.*

IN the Bishop of Limerick's Primary Charge, lately reviewed in your publication, there occurs the following remark respecting clerical recreations:—"Nor is a clergyman circumscribed in the choice of safe and even profitable amusements. The delights of social intercourse, *the creative wonders of the pencil*, the moral inspiration of the poet, and that voice of melody which transports the spirit from the visible to the invisible world,—these are all within his range, and these *may all be made subservient to the highest duties of his calling*."

The conduct of the late Rev. William Gilpin, vicar of Boldre, in the New Forest, and well known as the author of many useful publications, furnishes a striking illustration of the truth of this remark. Mr. Gilpin was in the habit of devoting a part of his leisure time to drawing; and he published several of his sketches, which were well received by the public, as also a work on the beauties of forest scenery. His residence in the New Forest afforded him many opportunities of sketching the majestic oaks, the growth of centuries, with which the forest abounded till the late war demanded them to recruit our navy. With the profits of his drawings, and solely from them, as I have understood, he endowed a school in his parish, for the instruction of the children of poor labourers, which he lived to see completed, and the parish is now deriving very great advantages from his benevolence. There is a school-house with a permanent salary for a master. Thus did he render a delightful amusement the means of benefiting his flock for generations yet to come.

T. S.

*To the Editor of the Christian Observer.*

IN reply to some allusions of your correspondents to the constitution of the new churches and chapels, I trespass on your pages with a few lines, to lay before your readers a concise and general idea of the several classes to which our Episcopal Chapels belong. It is very desirable that all persons who feel interested in promoting subscriptions for building new churches should be aware of the several modifications of our anomalous chapel system, in order to ascertain what particular plan is best calculated to secure their intended objects.

A chapel built by the bounty of an individual, may be either a *private chapel*, a *parochial chapel*, a *chapel of ease*, or a *free chapel*.

1. A private chapel is a chapel built by the king, or by his license, and may be erected and used without consecration or permission from the bishop. 2. A parochial chapel may be used for burying and baptizing, and differs from a church only in the want of a rectory and endowment: the offerings made to it go to the mother church, unless by custom the chaplain have them. 3. A chapel of ease is only for prayers

and preaching, not being, strictly speaking, allowed for the administration of either of the sacraments. The curate is usually removable by the parochial minister. The incumbent of the parish nominates the minister, unless by special agreement to the contrary, with compensation to the incumbent. Chapels of ease have usually the same officers as churches, and are visitable by the ordinary. 4. Free chapels are such as are built by voluntary bounty; they are exempt from all ordinary jurisdiction, and maintain their own minister without charge to the parish. I believe, however, that there are amphibious cases, in which it would be difficult to say precisely to which class the chapel belongs, its regulations combining some of the characteristic provisions of two or more classes. The Church-building Act of 1818 has also decreed various important regulations, with which it is desirable that every clergyman, and every layman who takes an interest in the stability and progress of the Established Church, should be well acquainted. (A copious abstract of this Act will be found in the *Christ. Observer* for 1818, p. 844.)

A. B. C.

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### Review of New Publications.

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*Memoirs of the Public and Private Life of John Howard, the Philanthropist, compiled from his own Diary in the Possession of his Family, his confidential Letters, the Communications of his surviving Relatives and Friends, and other authentic Sources of Information.* By JAMES BALDWIN BROWN, Esq. LL.D. of the Inner Temple, Barrister at Law. Second Edition. Underwood. 1823.

THE volume, the title of which we have just transcribed, has two great

faults, almost fatal to its becoming a widely-circulated and popular book,—a habit of incessant moralizing, and a most wearisome prolixity in the narration of facts. Our author seems to have exercised little or no judgment in the selection of his materials: every incident and memorandum that he could collect, every particle of a saying, every fragment of a leaf of a pocket-book, that seemed to bear the most indirect stamp of a connexion with John Howard, is heaped up with an industry of which some idea

may be formed from the author's acknowledgments to between sixty and seventy persons by name, for their obliging communications. To each of these incidents, memoranda, and sayings, is added such an abundance of comment, that the reader is wholly spared the trouble of reflecting for himself. We are not altogether admirers of this mode of discussing the deeds of the illustrious dead. The whole duty of a biographer is not included in that one word *industry*; although industry is of the greatest importance in the collection of incidents, and the eduction of appropriate reflections. There is another most important qualification—*judgment*; without which there will be no due selection of the incidents fit to be recorded, from the incidents which ought to be thrown away: and this power of discrimination may, with great benefit, be applied also to the class of moral thoughts which the biographer may himself indulge, and which should ever imply in the reader a capacity to originate a few at least of the more obvious moralities that grow from the narrative. Had this useful quality characterized the present production, this closely printed octavo, of nearly *seven* hundred pages, might have been compressed into half the space; and the edification as well as the satisfaction of the reader would have borne a proportionate increase.

And now, if our readers have not taken the alarm at this repulsive commencement of our review, we request them, both for Dr. Brown's sake and their own, to read a little further. We have no more faults to find; and we will endeavour, without further preface, to lay before them some of the delectable parts of the history and travels of that extraordinary man John Howard. He was indeed an extraordinary man; and as we have traced his movements from city to city, and from one part of the globe to another, we have felt as if we had been watching the course of some brilliant

meteor along the pathway of heaven. Eccentric it may have been, and unlike the orbit of others; but it shed a benignant, not a blasting, influence on all around it and beneath it. Like the star of Bethlehem, it was ever an index to a blessing: or rather, to speak without figure, it resembled, though at the infinite distance of frail mortality from Divine perfection, the journeyings of that adorable and beneficent Being to whom the star of Bethlehem pointed, and of whom the emphatic summary of scriptural narrative is, that "He went about doing good."

The volume before us is valuable chiefly on this account, that it has for its object the supply of a deficiency which the Christian reader could not fail to remark in previous memoirs of John Howard. In them the overt acts of his life were indeed blazoned forth, to attract the admiration of mankind, who could only gaze with astonishment at such a prodigy of self-denying virtue and philanthropy; but there was little attempt to unfold the recesses of the heart of this eminent man, and, by an analysis of the secret motives of his actions, to discover in them the spring of that power and energy which could prompt and execute his heroic enterprizes of benevolence. The chivalry was seen, but not the soul that gave it birth: the world witnessed with surprise the deeds of the man who could forgo the quiet of home, and the enjoyment of ease for travel and toil abroad, and that not for the self-gratifying purposes which move most migratory men from their spheres, but, as the just and oft-quoted eulogy of Burke defines it, "to dive into the depths of dungeons, to plunge into the infection of hospitals, to take the gauge and dimensions of misery, to remember the forgotten, and attend to the neglected;" but the fountain which sent forth these streams was sealed, and it has been Dr. Brown's object to unseal it. It is discovered that the philanthropy of Howard had that



same common source to which the zeal of confessors, and the patient endurance of apostles, prophets, and martyrs, are to be traced. Howard, it is seen, was in truth a humble disciple of Him who, though rich, yet for our sakes became poor, and left us an example that we should tread in his steps; of him who quitted the bosom of the Eternal Father, and the riches of heavenly glory, travelling in the greatness of his strength from heaven to earth, to seek and to save the lost, to heal the broken hearted, to hush the sorrowful sighings of the prisoner, to give deliverance to the captives, and the opening of the dungeon to them that were bound, and to proclaim the acceptable year of the Lord.

The first glance at the frontispiece to the work before us, suggests these thoughts. We see there, at the foot of a well executed engraving of this extraordinary man, whose countenance conveys the full expression of that decision, zeal, and benevolence, which marked his character, the simple inscription which he drew up for his own monument; an inscription which, when connected with the circumstances of a life of which the world would say he might indeed have been *proud*, develops the retiring modesty and self-renouncing faith of a genuine Christian. It is nothing more than this; "John Howard died —, aged —. *My hope is in Christ.*" The Philanthropist and the Apostle were of the same mind: God forbid that I should glory, save in the Cross of the Lord Jesus Christ.

The light in which Howard's character as a sincere Christian is exhibited in the present memoir, is derived in a great measure from new sources of information, which were opened to the author by the confidential servant who attended Howard in most of his journeys of benevolence. This man, who was also with him at his death, closed a chequered existence in the infirmary at Liverpool; and on his death-bed

sent for a respectable minister of that town, into whose hands he delivered a rough journal of his travels, the memorandum-book which his master had with him at his death, some of his original letters, and other papers, not only illustrative of his unwearied labours in the cause of humanity, but of his real excellence in public and private life, and under circumstances of a very peculiar character. Some of the passages from his private journals are so excellent in Christian feeling, that we hope to find a place for them in the course of our review.

But we must first sketch a cursory outline of the philanthropist's history. It is somewhat singular that neither the place nor the year of Mr. Howard's birth can, with any certainty, be ascertained. Seven cities contended for the honour of giving birth to Homer; and almost as many tales are recorded, in a note at the end of this memoir, respecting the birth-place and parentage of Howard. One of them makes him a descendant of the noble family at the head of the British peerage. His biographer, however, fixes as the most probable place and date of his birth—the year 1727, at Clapton, in the parish of Hackney; to which place his parents seem to have removed a short time before that period. His father was an upholsterer and carpet-warehouseman in an extensive business in Long Lane, Smithfield, and had acquired a considerable fortune. His son, soon after his birth, was sent to Cardington near Bedford, where his father had some little property, to be nursed by a cottager. In this circumstance originated Mr. Howard's connexion with, and attachment to, this village; where he purchased a larger estate, and added greatly to the happiness of his tenants and neighbours, by his charities and benevolent example.

Howard's father was a Calvinistic Independent Dissenter; and in principles congenial with his own, it was

natural that he should educate his son. Dr. Aikin, in his Memoir of Howard, had animadverted upon the elder Howard's selection of a tutor (Mr. Worsley) for his son. Dr. Brown, on the other hand, defends his conduct; and, as such a favourable opportunity for copious reflection was not to be lost, he indulges us with plentiful strictures on education and the selection of tutors, and with a refutation of Dr. Aikin's positions with regard to the character and extent of Mr. Howard's acquirements. It appears that his father intended, by the education he bestowed upon him, that he should be fitted for some commercial situation. He was therefore placed, on quitting school, with a wholesale grocer in the city, where, in all probability, he would have remained, had not the unexpected death of his father put him in possession of the means of purchasing the remainder of the term of his apprenticeship, and of a competent support without business.

His first care was to set about the repair of his father's house at Clapton; a circumstance to which we advert only for the sake of introducing a little anecdote, illustrative of the youthful benevolence of his character, and the kindness which he early felt for his dependents and the industrious poor. The gardener (then 90 years old,) in the year 1790, was fond of relating the circumstance that "his young master never failed to be at the long buttressed wall which separated the garden from the road, just as the baker's cart was going past, when he would purchase a loaf, throw it over the wall, and, on entering the garden, good-humouredly say, 'Harry, look among the cabbages: you will find something for your family.'"

Shortly after leaving his warehouse, Howard availed himself of the opportunity which his fortune afforded him of travelling on the continent. He made his first journey to France and Italy, and continued abroad probably two years.

His good taste appears to have received that gratification which the objects of those countries are pre-eminently calculated to afford; for, as Dr. Brown remarks, his grand projects were not yet conceived, and he was an enthusiastic admirer of the productions of taste and of learning. His after-visits to the continent were for nobler purposes; and it strikes us as an evidence of the power of religion, that those habits of mind, and those gratifications of intellect, which became the stronger and more fascinating for every indulgence, and which have the plea to offer of a prescription in their favour from the learned and the polished of all countries; and the very cultivation of which is reckoned among the indications of superiority in the human mind, are yet, tenacious as they are of their influence, so completely to be controlled, counteracted, and exterminated by the force of religious principle, that the scenes of their most enchanting enjoyment may be visited, and the means of their most luxurious pleasures be within reach; while the man of learning, and the man of taste, shall all the while be so bound as it were by the spell of some stronger charm, that he shall turn away from them all with a determination to "touch not, taste not, handle not," since he sees them in reference to the relative superiority of his present higher pursuits, to be "less than nothing, and vanity." Witness St. Paul at Athens: standing on the elevation of Mars' Hill, with the luxuriant scenery of Greece on the one side, and the plains of Marathon on the other; behind him the tower of the Acropolis, with those peerless temples, the very fragments of which have been regarded by travellers with an idolatry almost equal to that which reared them, and before him, in the plain, reclining against the slope of the hill, Athens, mother of the sciences and the arts: yet in the midst of this sublime and captivating scenery, was this great and classical Apostle

as insensible to all the surrounding associations of grandeur, as if nothing were before him but a treeless, turfless desert. Absorbed in the holy abstraction of his own mind, he beheld not this splendour, because, "he saw the city wholly given to idolatry." To him it presented nothing but a magnificent mausoleum, decorated indeed with the richest productions of the scholar and the architect, but where the souls of men lay dead in trespasses and sins; while the dim light of philosophy, which still glimmered in the schools, appeared but as the lamp of the sepulchre, shedding its pale and sickly ray around the gorgeous chamber of death. So also it was with Howard: amidst the festivities of Turin, he could observe nothing but the desecration of the Sabbath. In the attractions of Lyons, we find him writing, "Oh, consider the everlasting worth of spiritual enjoyment! then thou wilt see the vanity and nothingness of worldly pleasures." And in reviewing the desolate places of ancient grandeur, and the still surviving glories of modern art, in Venice, Naples, and Rome, he breaks out into ardent desires after the pure pleasures of the world of spirits, and into deep lamentations over the moral desert in which the souls of the inhabitants of these countries were dwelling, a region of darkness and the shadow of death. The gilded baubles which are the idolatry of the worldling, and the more refined pleasures of the classic and the man of taste, were alike disregarded by him. Some have wondered at, and others have derided him for, this apparent apathy; but his defence has been so ably undertaken by the pen of Mr. Foster, the essayist, that in his hands we shall leave it.—

"But the mere man of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. The invisible spirits, who fulfil their commission of philanthropy among mortals, do not care about pictures, statues, and sumptuous buildings;

and no more did he, when the time in which he must have inspected and admired them, would have been taken from the work to which he had consecrated his life. The curiosity which he might feel was reduced to wait till the hour should arrive when its gratification should be presented by conscience, which kept a scrupulous charge of all his time, as the most sacred duty of that hour. If he was still at every hour, when it came, fated to feel the attractions of the fine arts but the second claim, they might be sure of their revenge; for no other man will ever visit Rome under such a despotic consciousness of duty as to refuse himself time for surveying the magnificence of its ruins. Such a sin against taste is very far beyond the reach of common saintship to commit. It implied an inconceivable severity of conviction that he had *one thing to do*, and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of his forces, as, to idle spectators who live only to amuse themselves, looks like insanity. His attention was so strongly and tenaciously fixed on his object, that even at the greatest distance, as the Egyptian pyramids to travellers, it appeared to him with a luminous distinctness as if it had been nigh, and beguiled the toilsome length of labour and enterprise by which he was to reach it. It was so conspicuous before him, that not a step deviated from the direction, and every movement and every day was an approximation. As his method referred every thing he did and thought to the end, and as his exertion did not relax for a moment, he made the trial, so seldom made, what is the utmost effect which may be granted to the last possible efforts of a human agent; and therefore what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly leave to the immediate disposal of Omnipotence."—(*Foster's Essays*.)

Soon after his return from the continent, Mr. Howard took lodgings at Stoke Newington; passing his time as any other benevolent, reflecting, and serious man might be expected to do. Whilst there, in a lodging to which he had removed for recovery from an illness with which he had been afflicted, he



married his first wife. She was his landlady ; and the chief motive which influenced him in his choice, appears to have been her attention to him during his sickness. This was one of the many proofs which he gave of his peculiarity of character ; for the lady was twice his own age, very sickly, and greatly inferior to him in fortune. She appears, however, to have been an amiable and a pious woman ; and she contributed greatly to his happiness till her death, which occurred four years after their union.

To change the scene after this affliction Howard took another journey to the continent, and visited the city of Lisbon just after its then recent calamity by an earthquake, and while it was yet smoking in its ruins. On his way thither he was captured by a French privateer, and carried to Brest. There he was confined in the castle jail for some time, and endured great privations. He was afterwards removed successively to Morlaix and Carpaix, where he was allowed the privilege of *parole* for two months, and was sent over to England on a promise to return to his captivity, if his own Government should refuse to exchange him for a French naval officer. On his arrival in England he suspended receiving the congratulations of his friends till he was apprized of the result of his application to the British Government ; and there can be no doubt that, had his application been met by a refusal, he would, like another Regulus, have adhered with inflexible fidelity to his engagement, and have returned to voluntary exile.

The attention of the reader will with pleasure rest on this circumstance, at first sight of no greater consequence than the temporary inconvenience and suffering of the individual subject of these memoirs. But Howard himself thought more seriously of it. He says, that not only did this confinement, by rendering him an eye-witness of the barbarities and privations to which

his gallant countrymen were exposed in the French prisons, interest him so deeply in their behalf as to cause him to make, on his return, a strong representation of them to the commissioners of the sick and wounded seamen, who thanked him for the information, and took effectual measures to obtain a redress of the evil ; but, what is still more important, it is to this event that he refers the first excitement of that attention to the distressed situation of those of his afflicted and deserted fellow-creatures, "sick and in prison," which afterwards occupied the greater part of sixteen years of his most laborious and useful life. If it has been an object of intense curiosity and delight to trace to its source some celebrated river, and if the energies of travellers the most enterprising, and of genius the most acute and patience the most unwearied, have been lavished upon such discoveries, it is surely not a matter of less interest in the annals of the philosophy of the human mind to develop the first movement and excitement of a principle which, like the philanthropy of Howard, has, for the remainder of life, ruled with uncontrollable and absorbing power all the faculties of the man, and proved a source of innumerable blessings to thousands of the neglected and unpitied, and of merited and imperishable honour to himself. And such a spring of moral action, under the superintending influence of an unseen Hand, was found in the untoward circumstance which took Howard from his course of enjoyment, and carried him to the hunger, and the damps, and the cruelties of a French dungeon.

On his return to Cardington, Mr. Howard devoted his attention to the study of philosophy, and particularly of meteorology ; and as a proof that whatever he engaged in was done *summis viribus*, it is related, that in the winter time, when the frost set in, he used regularly during its continuance to leave his bed at two o'clock every morning, for the purpose of observing the

state of a thermometer placed in his garden at some distance from his house. His scientific ardour was rewarded by his being elected a Fellow of the Royal Society.

A suitable opportunity occurring, he again entered the marriage state. His second wife appears to have been, as far as adventitious circumstances are concerned, far more suitable for Mr. Howard than his first; and his marriage with her was a source of great comfort to him.—She was the second daughter of Edward Leeds, Esq. Serjeant at Law. She was a very amiable and excellent woman; and ardently attached to Mr. Howard, in whose plans of benevolence she most heartily co-operated. Her health was, however, delicate; which circumstance obliged them to pass a considerable part of their time at an estate which Mr. Howard had purchased in the New Forest, in Hampshire. Both there and at Cardington, the happiness of all around them appears to have been their constant care. Mrs. Howard, however, died in the seventh year after their marriage, soon after giving birth to a son, her first and only child. This was a severe affliction to her husband, who seems to have been most tenderly attached to her; but he endeavoured, in Christian resignation, to submit his will to the Divine purpose. He never ceased, however, to feel her loss, and always kept the anniversary of her death as a fast, devoting the day to private meditation and prayer. His biographer notices a similar circumstance in the life of Dr. Johnson; but adds, that there is reason to conclude that these two extraordinary men were influenced by very different views in the line of conduct which they adopted.

We cannot avoid complaining of the apparently studied diffuseness of this part of the memoir. The most trivial events are eked out with laborious and petty nicety; and the "*multum*" rather than the "*bene*," seems to have been the object of the

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biographer's effort. There is but one reason to be offered in apology; namely, that Howard's character for affection, and a regard to the charities of private life, had been so vehemently assailed that Dr. Brown has thought it right to place in array a host of incidents to bear down this unjust reproach. It is clear from the facts related, that though, in his conduct towards his wife and child, Howard was certainly peculiar, and that his sentiments of parental authority were those of a strict disciplinarian, his conduct by no means warranted the strong and calumnious representations which appear to have gone forth to the world on the anonymous authority of a petulant and invidious writer in "the Gentleman's Magazine." We cannot, however, quite justify the language in which the defence of Mr. Howard's character was undertaken by Dr. Aikin, who describes the attack as "a slander black as hell;" or that of Mr. Townsend, who paralleled the assault with that made "by the grand calumniator upon the perfect and upright character of Job." This is not the best mode of conducting a defence. Answering the slanderer thus "according to his folly," most probably made him wise in his own conceit; while a dispassionate statement of the awkward fact on which the erroneous imputation appears chiefly to have been founded, would have been the most effectual antidote to the poison,—if indeed the slander was worth noticing at all.—But the testimony which has been called forth in consequence of it, from so many witnesses of unimpeachable integrity and unbiassed judgment, has placed the character of the philanthropist in its true light, and removed for ever that cruel and shameless accusation, that the insanity in after-life of his son was occasioned by the mode of treatment adopted by his father towards him in his infancy,—and not, as is now most distinctly proved to have been the case, by the excesses of the son himself,

operating, it would seem, upon a frame predisposed to the malady.

The alleged fact on which the charge of cruelty rests was, that Howard locked up his son a whole night, while yet a child, in a tool-house in his garden, as a punishment for mere puerile inattention to his father's wishes. On the closest investigation, the matter turns out to be, that one morning, not night, Howard and his son being in this tool-house together, he was informed that a gentleman on horseback wished to speak with him at his door. He desired his son to remain quietly in the tool-house till his return; and on going out, thinking that he might be disposed to wander, and get into mischief, he turned the key of the door, and put it into his pocket. He was detained with the visitor longer than he expected; and his attention was so absorbed by the business on which they had been conversing, that he forgot his child till the afternoon, when, the servant reminding him of the circumstance, he flew to the spot to *visit his prisoner*, and liberate him from his confinement. He found him quietly asleep on the matting, not at all disturbed by his being detained there longer than he expected.

Dr. Brown has bestowed great pains on this part of the memoir, and has succeeded in wiping away the blot. There can be no doubt that in the government of his family, and particularly as respected his son, in prescribing his dress and diet, and in various other circumstances which the generality of fathers either deem too trivial to notice or commit entirely to the care of others, Howard was disposed to take the direction into his own hands, and was firm in requiring others to execute what he was in his own mind satisfied to resolve; but we do not apprehend that his peculiarity went beyond this. This part of his character may be better seen by the following little anecdote, which Howard himself was accustomed often pleasantly to relate,

and with which we take leave of this part of the memoir.

"The truth is," says Mr. Palmer, his pastor, in his manuscript memoir of his distinguished friend, "he had a high idea (some of his friends may think too high) of the authority of the head of a family. And he thought it right, because most convenient, to maintain it, for the sake of avoiding the unhappy consequences of domestic disputes. On this principle, I have more than once heard him pleasantly relate the agreement he made with the last Mrs. Howard, previous to their marriage, that to prevent all altercations about those little matters which he had observed to be the chief grounds of uneasiness in families, he should always decide. To this the amiable lady readily consented, and ever adhered. Nor did she ever regret the agreement, which she found to be attended with the happiest effects. Such was the opinion she entertained both of his wisdom and his goodness, that she perfectly acquiesced in all that he did, and no lady ever appeared happier in the conjugal bonds." pp. 55, 56.

With the view of diverting his thoughts from the melancholy event of his second wife's death, Mr. Howard, having committed his son to the care of some excellent ladies who kept a school at Cheshunt, in Herts, again made a journey to the continent, visiting Genoa, Leghorn, and the Italian states. The extracts given from his journal mark the impression made upon his mind by the miserable and degraded state in which he found the population of these countries, and his indignation at the terrors and tortures of the inquisition. To an English mind, liberal like Howard's, this prominent feature of popish intolerance and bigotry must have appeared in its justly odious character. Well might Pope Paul IV., in the fondness of his approving delight, term this engine "the best battering ram ever constructed for the destruction of heresy and the defence of the papal see."

Howard notices, with becoming reprobation, the idleness and vanity generated by the pompous festivals



of the Romish church; but the most interesting part of this section of his journal is one in which he accounts for his abandoning the plan with which he left England; that of wintering at Geneva, or in the south of Italy, and his purposing to return home, though his ill health afterwards obliged him to change his plan, and to winter in Italy. This extract places his religious and parental character in the very light in which we could desire to view it, and marks that subordination of all selfish gratifications to the interests and welfare of others, from the principle of love to his Saviour, which shone conspicuously in him afterwards. Mr. Brown must allow us, in our quotation, to omit the false punctuation, false capitals, and other clerical errors which he has thought it right most devoutly to retain in copying Mr. Howard's hasty manuscripts.

"Turin 1769, Nov. 30.—My return without seeing the southern part of Italy was on much deliberation, as I feared a misimprovement of a talent spent for mere curiosity at the loss of many Sabbaths, and as many donations must be suspended for my pleasure, which would have been, as I hope, contrary to the general conduct of my life, and which, on a retrospective view on a death-bed, would cause pain, as unbecoming a disciple of Christ, whose mind should be formed in my soul. These thoughts, *with distance from my dear boy*, determine me to check my curiosity and be on the return. Oh! why should vanity and folly, pictures and baubles, or even the stupendous mountains, beautiful hills, or rich valleys, which, ere long, will all be consumed, engross the thoughts of a candidate for an eternal everlasting kingdom?—A worm ever to crawl on earth, whom God has raised to the hope of glory, which, ere long, will be revealed to them who are washed and sanctified by faith in the blood of the Divine Redeemer! Look forward, oh! my soul! How low, how mean, how little is every thing but what has a view to that glorious world of light, life, and love!—The preparation of the heart is of God. Prepare the heart, O God! of thy unworthy creature; and unto thee be all the glory, through the boundless ages of eternity.

(Signed)

"J. H."

"This night my trembling soul almost longs to take its flight, to see and know the wonders of redeeming love! Join the triumphant choir! Sin and sorrow fled away—God, my Redeemer, all in all!—Oh! happy spirits, that are safe in those mansions!" pp. 73, 79.

Other passages of a similar character abound in his journal; and we feel it of consequence to notice some of them, because an attempt was made by Dr. Aikin to attribute the energy of Mr. Howard's benevolence to the influence of "religious duty" in the abstract, and not to any peculiarity in his religion as a Christian. "Religious duty," says Dr. Aikin, "is a principle nearly the same in all systems, and differs rather in strength than in kind." We can by no means agree with Dr. Aikin in this sentiment; and we are glad to find Dr. Brown entering his protest against it, as one which places the disciples of Christ, of Mohammed, and of Brahma, upon the same level—which recognizes no difference between the Christian martyr sacrificing his life rather than give up an article of the "faith once delivered to the saints," and the self-devoted and deluded victims of the impure and merciless Juggernaut.—We can only account for this ill-conceived notion by the admission which Dr. Aikin himself makes, that "the topic of religion did not enter into his conversations with Mr. Howard." If it had, he would no doubt have learned from him, what many others of his friends repeatedly heard him declare, that nothing but the high and holy considerations which the Christian religion supplied to him, and which that faith alone could furnish, would have been adequate to support and stimulate him in the prosecution of his vast and laborious undertakings.

While at Naples, Mr. Howard had the opportunity of gratifying his curiosity and taste in meteorological researches, by a visit to Vesuvius, and ascertaining by experiment the degree of heat at its highest point, and even in the crater. He lay

down on the masses of lava and plunged his thermometer into the hottest liquid. The observations which he made, he afterwards communicated to the Royal Society.

While at Naples, in imitation of the example of many devout persons of ancient and modern times, he drew up a solemn dedication of himself, his child, his time, his talents, his influence, and all he possessed, to the glory of his Lord and Master.—From his formulary of self-dedication we insert the following passages. In reference to the place of his temporary abode, he says—

"Being deeply sensible it is the presence of God that makes the happiness of every place, so, O my soul! keep close to Him in the amiable light of redeeming love, and amidst the snares thou art particularly exposed to in a country of such wickedness and folly. Stand thou in awe, and sin not—commune with thine own heart—see what progress thou makest in thy religious journey! Art thou nearer the heavenly Canaan, the vital flame burning clearer and clearer; or are the concerns of a moment engrossing thy foolish heart? Stop! remember thou art a candidate for eternity! Daily, fervently pray for wisdom! Lift up thy heart and eyes to the Rock of Ages, and then look down on the glory of this world—a little while, and thy journey will be ended! Be thou faithful unto death." p. 93.

"Oh, compassionate and Divine Redeemer! save me from the dreadful guilt and power of sin, and accept of my solemn, free, and, I trust, unreserved, full surrender of my soul, my spirit, my dear child, all I am and have, into thy hands! Unworthy of thy acceptance! yet, O Lord God of mercy, spurn me not from thy presence! Accept of me, vile as I am, I hope a repenting, returning prodigal. I glory in my choice, acknowledge my obligations as a servant of the Most High God; and now may the Eternal God be my refuge; and be thou, O my soul, faithful to that God that will never leave nor forsake thee.

"Thus, O my Lord and my God, is humbly bold even a worm to covenant with thee! Do thou ratify and confirm it, and make me the everlasting monument of thy unbounded mercy! Amen,

Amen, Amen. Glory to God the Father, God the Son, and God the Holy Ghost, for ever and ever, Amen!

"Hoping my heart deceives me not, and trusting in his mercy for restraining and preventing grace, though rejoicing in returning what I have received of him into his hands, yet, with fear and trembling, I sign my unworthy name. "JOHN HOWARD.

"Naples, 27th May, 1770." p. 94.

From a note at the foot of this paper, it appears that he renewed his solemn covenant not long before his death, at Moscow, Sept. 27, 1789.

There are passages in the above extract, and many other parts of his journal, which will expose Mr. Howard to the reproach of enthusiasm and extravagance, from those who understand not his language. But Howard was no enthusiast: he was a man of most firm and placid decision; and by no means accustomed to act with precipitancy or on hasty convictions.\* It has indeed been said, and beautifully and truly, that "the moment of finishing his plans in deliberation, and commencing them in action, was the same." But his actions sprang not from momentary impulses, but from the dictates of a sound and sober judgment, framed in coolness of temper, and with inflexible steadiness of purpose; and, so far from the heat of enthusiasm influencing his character, we constantly find him praising God in his journals for a flow of ealm, steady, unruffled spirits, the sport of no sudden incidents, but subdued to the influence of his enlightened mind.

After his return from the continent, Mr. Howard resided for several years at his beloved mansion in Cardington, and there employed himself in furthering by every little plan of benevolence which his ingenuity could devise, the comfort and happiness of his tenantry, building neat cottages for them, allotting them pieces of ground for gardens, establishing schools for the instruction of their children, and in every way fostering their industry and good habits. In the distribution of his little

encouragements for their improvement, although a Dissenter himself, it was no bar to his favour, that the person who needed it belonged to the Established Church. His catholic spirit was remarkably displayed in his continuing till his death to subscribe to the support of a meeting-house, and to the poor belonging to it, though he had felt himself obliged by a difference of opinion on some important points of doctrine, to secede from the communion of its members. The following passage shews the regularity of his attendance on every religious ordinance; and his care to avoid all unnecessary trouble to his servants on the day of sacred rest.

"Mr. Howard always set a very high value upon the Sabbaths which he spent in England; and we know from the extracts from his diary already inserted in this work, that during his various journeys upon the continent he had felt and deeply deplored the loss of the religious privileges which he enjoyed upon these sacred days at home. After the new meeting-house was opened, and the Rev. Thomas Smith had accepted the pastoral charge of the church and congregation assembling beneath its roof, that he might not increase the necessary labour of his domestics, or infringe upon their time for religious improvement, it was his constant practice, if the weather permitted, to walk from Cardington to Bedford, a distance of nearly three miles, before the morning service, and to return home in the same manner, directly after the conclusion of that in the afternoon. This, indeed, was a habit he so regularly pursued, that the only enemy he ever had—and it is a melancholy proof of the depravity of the human heart, that a man like him could have even one—an idle and dissolute wretch, whom he had often, but in vain, reproved for his vices, determined to avail himself of it, to carry into execution the diabolical purpose he had formed of waylaying and murdering him. 'But Providence,' says Mr. Palmer, upon whose authority this anecdote is related, "remarkably interposed to preserve so valuable a life, by inclining him that morning to go on horseback a different road." For the purpose of securing a retirement for his

devotions, he built a house within a few doors of the meeting, which he suffered a family to occupy without paying him rent, upon condition that he should have the use of the parlour when he was at Bedford on a Sunday. There he spent the intermediate time between the two services in solitude; the woman of the house preparing for him some slight refreshment." pp. 116, 117.

In the year 1773 he was called to the office of high sheriff for the county of Bedford; and he applied himself with diligence to the fulfilment of its duties. He undertook in person to inspect every jail and every cell; and here commenced that great work which has, from the extent of his unwearied labours in it, gained him the name of the Philanthropist of the world. Dr. Brown marks the origin of such a devotion to this singular and untrodden path of benevolence, and the first steps taken in its pursuit, by quoting the prefatory remarks of Mr. Howard himself, in his "State of Prisons."

"The distress of prisoners," he says, "of which there are few who have not some imperfect idea, came more immediately under my notice when I was sheriff of the county of Bedford; and the circumstance which excited me to activity in their behalf was, the seeing some, who by the verdict of juries were declared not guilty; some, on whom the grand jury did not find such an appearance of guilt as subjected them to trial; and some whose prosecutors did not appear against them; after having been confined for months, dragged back to jail, and locked up again till they should pay sundry fees to the jailor, the clerk of assize, &c. In order to redress this hardship, I applied to the justices of the county for a salary to the jailor in lieu of his fees. The bench were properly affected with the grievance, and willing to grant the relief desired; but they wanted a precedent for charging the county with the expense. I therefore rode into several neighbouring counties in search of a precedent; but I soon learned that the same injustice was practised in them; and, looking into the prisons, I beheld scenes of calamity, which I grew daily more and more anxious to alleviate." p. 123.



Mr. Howard, therefore, immediately commenced his plans of mercy ; and visited all the jails in Cambridge, Huntingdon, Northampton, Leicester, Nottingham, Derby, Stafford, Warwick, Worcester, Gloucester, Oxford, and Birmingham. After a rest of ten days, he again set off, and inspected those of Hertford, Berks, Wilts, Dorset, Hants, and Sussex ; and on another tour, those of Rutland and York. On his way back, he went to Ipswich, and then on a western tour to Exeter, Salisbury, and Cornwall. The circumstances of distress, privation, and suffering, with which he became acquainted in these visits, it is impossible for us to detail ; but they were of such a nature, and his kindness in relieving them by the payment of fees for the liberation of the innocent, and his wisdom in devising plans for the mitigation of the heart-chilling horrors attendant on the captivity of the guilty, became so conspicuous, that the House of Commons desired their Speaker to express their thanks to him for his zeal and benevolence, and for the interesting observations which, as the result of his experience, he had communicated to Parliament. One of the members, however, no doubt some right staunch enemy to "enthusiasm," after listening to his narrative of the dangers to which he had been exposed in visiting the filthy, damp, and infectious cells, rudely asked him at whose expense he travelled—a question which he could scarcely answer without some indignant emotions.

The honourable and well-merited notice of his exertions, by the senate of his country, could not but be gratifying to the feelings of Howard ; but it was chiefly so, as it afforded him a hope of the powerful interference of Parliament, to ameliorate those miseries which so much affected his own heart. Accordingly we find him pursuing his labours in investigating the condition of the prisons of the metropolis, the Marshalsea, the Fleet, the King's Bench and Compter, and a multitude of

other inferior places of confinement, the existence of which would scarcely have been known, except to the jailors and the prisoners themselves, but for his humane labours, and in completing his tour of the prisons in Wales, and the North and West of England. He was encouraged in his progress by finding that Parliament had passed two bills, the one for paying from the county rate the fees of discharged felons, the other for better providing for the health of prisoners. Both of these measures were highly important ; for the cases were painfully numerous in which a verdict of acquittal having been given in favour of prisoners, they had been for many months detained in the wretchedness of a loathsome captivity, merely for want of means to pay the jailors' fees ; and the ravages made by small-pox, the jail fever, and other diseases consequent on bad food, loss of exercise, confined air, and damp cells, were truly appalling.

A visit paid by Mr. Howard to some of the county jails, where he discovered some poor creatures whose aspect was singularly deplorable, and who, on inquiry, he learnt had been cruelly brought from the Bridewells, opened to him immediately a new subject of inquiry ; and, as no sooner was a project conceived by him than the execution of it was commenced, he travelled again into all the counties he had just returned from visiting, examining every where the houses of correction. We cannot avoid noticing some of the cases which presented themselves to his observation on this tour of inspection.

"In the county bridewell at Shepton Mallet, there was no infirmary ; though the jailor informed his visitor, that but a few years ago the prison had been so unhealthy, that he had buried three or four of its inmates in a week. In the county bridewell, a man was dying upon the floor, of the jail fever ; a distemper of which another prisoner had died there just before ; and a third soon after his discharge from it. Up stairs were some healthier rooms ; but they were

only for those who paid for the use of them." p. 142.

"The county bridewell of Hereford exhibited as wretched a picture of desolation and distress as any he had met with in the course of his travels. It was so completely out of repair, as not only to be ruinous, but dangerous, a cross-wall having actually parted from that against which it abutted; whilst the day-room contained a large quantity of water, which had poured in through the roof. No fire-place; offensive sewers; no yard; no water; no stated allowance; no employment:—such is the short but melancholy catalogue of the defects of this miserable place.—Six of the prisoners who had been sent here from the assizes, but a few days before this visit, to hard labour, as the sentence usually, but uselessly runs, for six months, already complained of being almost famished; for though the justices had ordered the keeper to supply each of them daily with a twopenny loaf, he had shamefully neglected to do so." pp. 142, 143.

"In the borough jail at Carmarthen, the keeper of which, one of the town sheriffs, lived at a distance, the food, &c. of the prisons was put in at an aperture in the bottom of the door, through which a little girl, the daughter of the only felon or debtor the jail contained, could just contrive to creep to fetch water, or whatever else might be wanted, by its solitary occupant. At Cardiff, the jailor informed Mr. Howard, that an exchequer debtor confined in the old prison for ten years, for a debt of seven pounds, had died but a short time before his visit. Had he survived but a few weeks longer, there can be no doubt but that he would soon have been set at liberty by the generous commiserator of the prisoners' woes, who could now but look with a sigh upon the dungeon, in which he had so long been immured. In the bridewell for this county, at Cowbridge, the keeper told him that many had died of the jail fever; a man and a woman but a year before, when he himself and his daughter were ill of it; and this principally from the want of a proper circulation of air, of sewers, and of water to keep the prison clean." pp. 143, 144.

"In the town jail at Plymouth, one of the rooms for felons, called the Clink, seventeen feet by eight, and about five feet and a half high, had neither light nor air, but what was admitted through a wicket in the door, seven inches by

five in its dimensions, to which Mr. Howard was informed that three men, who were confined here near two months, under sentence of transportation, came by turns for breath. At the period of his visit, the door had not been opened for five weeks, when he himself with difficulty entered, to see a pale inhabitant of this living grave of which for ten long weeks he had been the solitary and wretched inmate. He, too, was confined there under sentence of transportation; but he declared, to the benevolent being who ventured at such imminent hazard of his health to explore the misery of his drear abode, that he would rather have been hanged than confined in this loathsome cell: nor can we wonder at his choice. The jail had no yard, no water, no sewer, no straw; and its keepers, who were the three serjeants at mace, lived at a distance from their charge." pp. 145, 146.

We cannot add to our quotations from these records of sorrow, in which the iron must indeed have entered into the soul of the solitary captive. It is our joy to know, that through the interference of Parliament, many of these miseries no longer exist, and the rest are in many places considerably mitigated; but then, for these ameliorations and this interference, we must look as the prime mover to John Howard, who led the way in this new path of Christian charity; in which however, we rejoice to add, he has been most usefully and gloriously followed by other Christians of both sexes, who are to this day prosecuting to perfection the plans of wisdom and mercy which originated from him.

It was natural to expect that the esteem and veneration in which Mr. Howard was held in Cardington and its neighbourhood would be exceedingly augmented by his unwearied acts of benevolence. Accordingly we find the inhabitants of Bedford requesting him to become their Representative in Parliament. After some difficulty, he was prevailed upon to stand an election, and, as was distinctly proved afterwards before the House of Commons, he would most certainly have been returned, but for the gross partiality of the re-

turning officers. It appears, however, from his journal, that he rather rejoiced in, than regretted, the issue of this event, as he says it left him more at liberty to pursue without interruption the plans he had so much at heart.

No sooner did the bustle of the election begin to subside, than Mr. Howard set out again on his tours, and visited the principal prisons in Scotland and Ireland, and intended to have communicated his observations to the public by means of the press, but thought it more advisable first to go abroad, and inspect the condition of the jails and houses of confinement on the continent. He therefore immediately commenced a tour into France, Flanders, Holland, and Germany. In Paris, he made a bold but hazardous attempt to enter and explore the precincts of the Bastile.

"Even to the gloomiest of those dungeons did he wish to penetrate; and, in the hope of being able to draw from these abodes of hopeless misery some information for the completion of his great design, he would not have hesitated to trust himself in the power of the keepers of a prison like this, in the strongest of these cages, surrounded by an insurmountable wall and an impassable ditch, which prevented the possibility of escape. With this view, and I am here adopting the unassuming account which he himself has given of so bold and so dangerous an enterprise, he knocked hard at the outer gate, and immediately went forward, through the guard, to the draw-bridge before the entrance of the castle; but while he was contemplating this gloomy mansion, an officer came out of the castle, much surprised, and he was forced to retreat through the mute guard, and thus regained that freedom which for one locked up within those walls it would be next to impossible to obtain." "In the space of four centuries, from the foundation to the destruction of the Bastile, perhaps," observes one of his biographers upon this singular, but characteristic adventure, Mr. Howard was the only person that was ever compelled to quit it reluctantly. It was, however, in all probability, most fortunate for himself, and for the cause of hu-

manity, which he had so nobly espoused at all personal risks, and through all personal privations, that he quitted it as he did: for had he advanced but a few steps further his laudable curiosity might have cost him dear." pp. 161, 162.

To the other prisons in Paris he was enabled to gain access by availing himself of an order which permitted the charitable to distribute their alms themselves to the prisoners; and by pleading this permission before the Commissary of Police, he inspected the Grand and Petit Chatelet and Fort l'Eveque. These contained abodes of misery, from the description of which every feeling of human nature revolts; and we cannot wonder that from every fresh discovery of the gloom of these subterranean abodes, where the light was darkness, and cheering "hope never came that comes to all," the mind of Howard should derive new vigour in the prosecution of his work. The prison at Ghent seemed to yield him some satisfaction: the regulations were excellent. The men and women were duly separated: each prisoner was allowed a bedstead and blanket, and had regular work, and wholesome food; and spirituous liquors and gaming, the pests of all the London jails, were entirely prohibited. The rules of the prison were, in short, such as made their inmates better men and women before they left its walls, and realized the legitimate purposes of confinement, correction and improvement. The magistrates regularly inspected this prison. No wonder Howard called it "a noble institution."

Of Amsterdam, Mr. Howard speaks in terms of justly merited commendation. After describing its excellent prison-regulations, he shews the effect of them from the circumstance that there were but six delinquents and eighteen debtors in the whole city, the population of which was 250,000.

"He was credibly informed, that there had not been a single execution



in the city during the ten years immediately preceding his visit; and that, for a hundred years past, there had not been *communibus annis*, more than one in each year. How striking, how disgraceful the contrast, when we consider that, in less than one-fourth of that period, namely from the year 1749 to 1771, the number of persons executed within the city of London alone amounted to 678, averaging nearly thirty a year! Surely, the time will at length arrive, though we see not as yet the dawn of its approach, [we trust that in this remark Dr. Brown is mistaken,] when our legislators will remove this stain from a code of laws which might otherwise be a model for the world; and learn, though late, that it is not by a prodigal waste of the blood of offenders that offences are to be checked, but that it is only by the adoption of a mode of discipline suited to reclaim evildoers from the error of their ways, that this object may be accomplished, and that the injury they do to society can in any measure be repaired." pp. 170.

In following the philanthropist through the Prussian, Austrian, and Hessian gaols, while we are admiring his indefatigable spirit, we now and then get a glimpse, in his letters, of the principles and supports which animated his course. Thus, he says,

"Though conscious of the utmost weakness, imperfection, and folly, I would hope my heart deceives me not, when I say to my friend, I trust that I intend well. The great Example,—the glorious and Divine Saviour;—the first thought humbles, abases,—yet, blessed be God, it exalts and rejoices in that infinite and boundless source of love and mercy." p. 179.

Every allusion which he makes to this theme seems to revive his enfeebled and exhausted powers; and, like the fabled giant, who, in his conflict with his foes, as often as he touched his mother earth, felt new vigour impressed into his frame. Howard, at every fresh view of Scripture truth, and Scripture promise and prospect, appeared to renew his strength, and to advance with augmented energies to the work which he had so nobly undertaken.

In Switzerland, the correctional  
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system seems to have been productive of all the effects ascribed to it in Holland. The chief employment assigned to the men was that of rasping logwood; and the industrious habits produced by this punishment were productive, in many cases, of a great improvement of character. Many, he says, came out of these prisons sober and honest. Their labour, besides, nearly supported the institutions themselves.

Having completed his second journey on the continent, he returned home, and, *without resting a single day*, set off on his journey to finish his second inspection of the English jails. We have not space to follow him in the detail of the discoveries which he made at every stage of his progress, or of those abuses, corruptions, and painful sufferings, which would in all probability never have been brought to light but for his exertions. On completing this journey, he resolved to give the result of his observations to the public, which he did through the press of the celebrated Mr. Eyres of Warrington in Lancashire. In preparing his papers for the press, he had the advantage of the important assistance of Dr. Price and Dr. (then Mr.) Aikin. In this employment, as in every other, Mr. Howard affords a fine specimen of devotedness to his object, and of general decision of character. Indeed, whatever he had before him, he did it singly and thoroughly, and therefore well. He was one of those few characters who might receive the same admiration which was bestowed upon Lord Chatham for energy and success; and who, in reply to an inquiry respecting the practicability of his doing so much, replied, that it was by *doing one thing at a time*. Mr. Howard's undivided attention to his publication called "The State of Prisons" is thus described:

"For the purpose of being near the scene of his labours, he took lodgings in a house close to his printer's shop; and so indefatigable was he in his attention to the business which had fixed his temporary abode there, that during a very severe winter, he was always called up by two in the morning,

though he did not retire to rest until ten, and sometimes half past ten at night. His reason for this early rising was, that he found the morning the stillest part of the day, and that in which he was the least disturbed in his work of revising the sheets as they came from the press. At seven, he regularly dressed for the day, and had his breakfast; when punctually at eight he repaired to the printing-office, and remained there until the workmen went to dinner at one, when he returned to his lodgings, and putting some bread and raisins, or other dried fruit, in his pocket, generally took a walk in the outskirts of the town, during the time of their absence, eating, as he walked along, his hermit fare, which, with a glass of water on his return, was the only dinner he took."

"When he had returned to the printing-office, he generally remained there until the men left work, and then, I am informed, repaired to Mr. Aikia's house, to go through with him any sheets which might have been composed during the day; or, if there were nothing upon which he wished to consult him, would spend an hour with some other friend, or return to his lodgings, where he took his tea or coffee, in lieu of supper; and at his usual hour retired to bed." pp. 208, 209.

But this incessant labour did not trench upon his religious duties either private or social. The following passage should not be disjoined from the above.

"He did not do this, however, without closing the day with family prayer; a duty which he never neglected, though there was but one, and that one his domestic, to join him in it; always declaring, that where he had a tent, God should have an altar. And this was the case, not only in England, but in every part of Europe which they visited together; it being his invariable practice, wherever and with whomsoever he might be, to tell Thomasson to come to him at a certain hour, at which, well knowing what the direction meant, he would be sure to find him in his room, the doors of which he would order him to fasten; when, let who would come, nobody was admitted until his devotional exercise was over." p. 209.

In March 1777, the work, which consisted of 520 quarto pages, was printed, and dedicated to the House of Commons. Its price appears to have been fixed so low, that the sale of the whole impression could not have reimbursed its author the expenses of its publication. It contained, as might be expected, a comprehensive and luminous account of the state of the distress and discipline of prisons at home and abroad; and the brief but affecting apology which Mr. Howard offers for his

calling the attention of the public to this new topic, is so marked by the spirit of genuine Christian benevolence and Christian humility, that we cannot withhold it from our readers.

"Those gentlemen, who, when they are told of the misery which our prisoners suffer, content themselves with saying, '*Let them take care to keep out,*' prefaced perhaps, with an angry prayer, seem not duly sensible of the favour of Providence which distinguishes them from the sufferers: they do not remember that we are required to imitate our gracious heavenly Parent, who is '*kind to the unthankful and the evil.*' They also forget the vicissitudes of human affairs; the unexpected changes to which all men are liable; and that those whose circumstances are affluent, may in time be reduced to indigence, and become debtors and prisoners." p. 211.

For the more minute details of Mr. Howard's observations and the plans which he suggests for the improvement of "prison discipline"—a phrase which, thanks to Mr. Howard and his successors in this work of mercy, has of late become familiar to the ear—we must refer to his own publication. As the result of his remarks, pressing upon Parliament the necessity of a judicial inquiry into the whole system, he concludes his work, by giving another proof of his decision, and a fresh pledge of his zeal, in offering to assist that inquiry, by undertaking, in reliance on the Divine protection and guidance which had hitherto supported him, another extensive foreign journey to the Prussian and Austrian territories, and the most considerable free cities of Germany.

In the mean time, having distributed copies of his work with a liberality bordering upon profusion, to almost every person of consequence, he returned to Cardington, and spent some time there with his son, his friends, and his poor tenants. His son was at this time about nine years of age, and he endeavoured to form his mind to religious principles and habits. About this time his sister died; in consequence of which event, he obtained an addition to his property of upwards of 15,000*l.* This he devoted entirely, consider-

ing it a "providential supply," to forward his plans of benevolence; and it enabled him to determine to leave his patrimonial estate unencumbered to his son.

Before setting out on his *third* journey on the continent, Mr. Howard paid a very useful visit to the transports and convict ships, and corrected some serious abuses which prevailed in them. Soon after his arrival at the Hague he met with a serious accident, by which he was confined to his bed for six weeks, and his life was at times in danger. The following are some of the thoughts which appear in his journal at this season of affliction.

"Hague, May 11, 1778.—Do me good, O God! by this painful affliction. May I see the great uncertainty of health, ease, and comfort, and that all my springs are in Thee. —Oh the painful and wearisome nights I possess! May I be more thankful if restored to health, and more compassionate to others, more absolutely devoted to God. J. H.

"May 12.—In patience may I possess my soul, and say, It is the Lord; let him do what seemeth him good. J. H.

"May 13th.—In pain and anguish all night, my very life a burden to me—help, Lord: vain is the help of man. In Thee do I put my trust; let me not be confounded—All refuges but Christ are refuges of lies: my soul, stay thou on that Rock.

"May 14.—This night my fever abated, my pains less. I thank God I had two hours' sleep; prior to which, for sixteen days and nights, not four hours sleep. Righteous art Thou in all thy ways, and holy in all thy works. Sanctify this affliction, and shew me wherefore Thou contendest with me: bring me out of the furnace as silver purified seven times. J. H." p. 236.

At Rotterdam, after his recovery, Mr. Howard attended public worship at the Rasp-house, and was much gratified by the serious manner in which the prisoners took part in the service. He mentions his ardent wishes that *our* prisons also, instead of echoing with profaneness and blasphemy, might resound with the offices of religious worship.

Whilst at Prague, Mr. Howard repaired one day to one of the principal monasteries, and carried his purposes of reform among the monks. His visit appears to have given rise to rather a singular adventure.

"On reaching the convent, he found the holy fathers at dinner, round a table, which, though it was meagre day with them, was sumptuously furnished with all the delicacies the season could afford, of which he was very politely invited to partake. This, however, he not only declined to do, but accompanied his refusal by a pretty severe lecture to the elder monks; in which he told them that he thought they had retired from the world to live a life of abstemiousness and prayer, but he found their monastery a house of revelling and drunkenness. He added, moreover, that he was going to Rome, and he would take care that the pope should be made acquainted with the impropriety of their conduct. Alarmed at this threat, four or five of these holy friars found their way the next morning to the hotel at which their visitor had taken up his abode, to beg pardon for the offence they had given him by their unseemly mode of living, and to entreat that he would not say any thing of what had passed at the papal see. To this request our countryman replied, that he should make no promise upon the subject, but would merely say, that if he heard that the offence was not repeated, he might probably be silent on what was past. With this sort of half-assurance, the monks were compelled to be satisfied; but before they took leave of the heretical reprover of their vices, they gave him a solemn promise that no such violation of their rules should again be permitted, and that they would keep a constant watch over the younger members of their community, to guard them against similar excesses; and here the conference ended." pp. 249, 250.

The following anecdote is quite characteristic of the devotedness of Howard to his work, and at the same time of the influence of his faith, which appears indeed to have been a practical and operative principle; which, while it prompted him, without ceasing, to deeds of benevolence, imparted to his mind all the consolations of an implicit dependence on God. Respecting one of the dungeons of La Maison de Boureau at Vienna, he writes:

"I inquired whether they had any putrid fever, and was answered in the negative. But in one of the dark dungeons, down twenty-four steps, I thought I had found a person with the jail fever. He was loaded with heavy irons, and chained to the wall: anguish and misery appeared, with tears clotted on his face. He was not capable of speaking to me; but on examining his breast and feet for petechiæ or spots, and finding he had a strong intermitting pulse, I was convinced that he was not ill of that disorder. A prisoner in an opposite cell told me, that the poor creature had desired him to call out for assistance, and he had done it, but was not heard. This is one of the bad effects of dungeons. I have frequently been asked



what precautions I use to preserve myself from infection in the prisons and hospitals which I visit. I here answer once for all, that next to the free goodness and mercy of the Author of my being, temperance and cleanliness are my preservatives. Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells, and, while thus employed, 'I fear no evil.' " pp. 250, 251.

On this third visit to the continent, Mr. Howard's attention was particularly directed to the hospitals. In truth, there was not any thing connected with the alleviation of the woes of his fellow-creatures to which he did not direct his attention.

Whilst at Vienna, he had the honour of being introduced to the Queen of Hungary, and dining with her on several occasions. Indeed, his company was now much sought after by persons of distinction; and the following instance proves his fearless disregard of personal consequences, in the avowal of his hatred to tyranny and oppression, in whatever society he might be cast.

"Dining one day at the table of Sir Robert Murray Keith, our ambassador at the Austrian court, the conversation turned upon the torture; when a German gentleman observed, that the glory of abolishing it in his own dominions belonged to his Imperial Majesty. 'Pardon me,' said Mr. Howard, 'his Imperial Majesty has only abolished one species of torture, to establish in its place another more cruel; for the torture which he abolished lasted at the most a few hours; but that which he has appointed lasts many weeks, nay sometimes years. The poor wretches are plunged into a noisome dungeon, as bad as the black hole at Calcutta, from which they are taken only if they confess what is laid to their charge.' 'Hush!' said the ambassador: 'your words will be reported to his Majesty.' 'What!' replied he, 'shall my tongue be tied from speaking truth by any king or emperor in the world? I repeat what I asserted, and maintain its veracity.' Deep silence ensued, and every one present admired the intrepid boldness of the man of humanity." p. 252.

Mr. Howard's account of the state of the Venetian and Italian prisons is such as must excite the most painful emotions in every feel-

ing mind. He mentions the circumstance of his finding between three and four hundred persons confined *for life* in a prison in the Doge's palace, in dark and loathsome cells, all anxious to endure the severe punishment of the galleys, in commutation of their wasting and gloomy captivity. Others he saw constantly wearing heavy chains of seven and twenty pounds' weight about their legs, to prevent their escaping by swimming. At Rome, he states, that the prison was not without its torture-chamber; and, in the castle of San Angelo, there was one of the state prisons occupied by a bishop, who had been confined for twenty years, and was then deranged in mind. Of the prison of the inquisition he says, that the chambers of its silent and melancholy abode were inaccessible to him; and yet, like Buchanan at Goa, he hovered about the gloomy court and the priests' apartments for two hours, till his continuance there began to excite suspicion. Had he kept his station much longer, he might probably have become but too well acquainted with the dreadful secrets of its interior. But, in the midst of so much to distress his mind, it must have yielded him no small gratification to find in the hospital of *St. Michele*, instituted by Pope Clement XI. for 200 orphan and destitute children, the very sort of arrangements which he would have wished. It contained a prison for the indolent and dissolute; and one of its rooms contained an inscription, expressive of the grand purpose of all civil policy with regard to criminals: "*Parum est coercere improbos pœna nisi probos efficias disciplina.*" It is of little advantage to restrain the bad by punishment, unless you render them good by discipline. Mr. Howard afterwards adopted this as the motto of his second work on prisons.

In the Italian prisons, many were found confined for attempting, according to the common practice of

the country, to stab with stilettos ; and some of these were heard consoling themselves with the reflection, that, although they had stilettoed, they had not robbed ; so confused were their opinions respecting the nature of crime—a confession, by the way, not without a parallel in the legislative guilt of our own country, which marks with the same severity of punishment the stealing forty shillings in a dwelling-house and taking away the life of man. We sincerely hope that this reproach may not attach to our statute-book much longer, but that the projected attempts at reforming the criminal code may be ultimately successful ; and that the temptation to forswear themselves may rest no longer on the minds of our juries.

We cannot follow Mr. Howard through the remainder of his extensive tour, in which he unveiled some of the secrets of the torture-chambers of the continental prisons, and discovered such scenes of suffering as deeply affected his heart, and added fresh determination to his zeal. He found that guards were placed before the prisons where torture was applied, to prevent passers by from stopping and listening to the cries and groans within. He also mentions the case of a woman who had been confined in the horrid dungeons of Liege forty-seven years. In this third tour on the continent, he had travelled 4636 miles. On returning home, it being his son's Christmas vacation, he spent the time with him at Cardington ; after which he set out on another tour of inspection to the English jails in the western counties. In the spring he went his southern tour. On his return from that, he went in an easterly direction ; after which he visited the midland counties, and then set out on his northern tour. This, his sixth journey, was finished about June. He, after spending a fortnight at home, set off on another journey to Scotland and Ireland. In the details of his observations in these journeys, we can-

not undertake to follow him : indeed he is so constantly on the wing, and his flights are so rapid, that when we look for him in one place, he is heard of in quite another direction. After several journeys to North Wales, and various counties which he had but sparingly visited before, having travelled in the course of two years nearly eleven thousand miles, he prepared, with the assistance of Dr. Aikin, his second work on prisons, consisting of 220 quarto pages, and entitled "an Appendix" to his former work. He also gave to the public, from the Warrington press, a very scarce and valuable French pamphlet on the subject of the prison of the Bastile, both in the original and translated by himself ; to which although a work proscribed by the court of France, he fearlessly affixed his name. The work contained a complete exposure of the severities of this inquisitorial jail, being written by one who had formerly been a prisoner there ; and the publicity thus given to them, he considered was likely to be attended with great benefit to the cause of humanity.

Just before the publication of these works, Mr. Howard had been appointed by Parliament one of the Commissioners for the erection of two penitentiary houses in the counties of Middlesex, Essex, Kent, or Surrey. His humbleness of mind would scarcely allow him to accept this office ; but the strong solicitation of his friends, particularly of Sir William Blackstone, who was the principal promoter of the design, at last prevailed upon him to do so. But his usual disinterestedness was displayed in this as in every other part of his conduct ; and he declined the compensation which had been affixed to the discharge of the duties of a commissioner. His coadjutors in this work were Dr. Fothergill and another gentleman, whose name does not appear in the narrative. Mr. Howard and Dr. Fothergill had selected Islington for the site of this

new structure ; but their colleague had set his mind on Limehouse, and adhered, notwithstanding the advice of Mr. Justice Blackstone, to his own ideas, with so much pertinacity, that upon the sudden death of Dr. Fothergill, Mr. Howard thought it best to resign his office.

Dr. Brown closes his eighth chapter with the following interesting view of the simple habits of the philanthropist in his journeys.

"In England, he adopted the same mode of travelling as he had done upon his former tours, still ordering his meals and wine, as any other traveller would do, at the inns where he stopped ; but directing his servant to take them away as soon as they were brought in, and to give what he himself did not eat and drink to the waiter. But on the continent he performed the greater part of his journeys in a German chaise, which he purchased for the purpose, never stopping on the road but to change horses, until he came to the town he meant to visit ; travelling, if necessary, the whole of the night, and sleeping, from habit, as well in his vehicle as in a bed. He always carried with him a small brass tea-kettle, a tea-pot, some cups and saucers, a supply of green tea, a pot of sweetmeats, and a few of the best loaves the country could furnish. At the post-house he would get some boiling water, and, where it was to be procured, some milk, and make his humble repast, while his man went to supply himself with more substantial food at the auberge. The publication of the result of his former travels had caused him to be held in such deserved estimation, not only throughout his own country, but in every part of Europe, that, upon entering on the tours whose progress has here been traced, he might allowably assume that tone of authority which enabled him to pursue his inquiries with more ease to himself, and more effect in securing the object for which they were undertaken. Upon these, as upon his former journeys on the continent, though he often thought it advisable to furnish himself with recommendations to persons high in rank or office, by whose means he might more effectually prosecute his researches, he preferred, whenever he could, entering the different prisons as an unknown individual, whose visits were not expected, and therefore could not

be prepared for. It was his general custom also, whenever he had obtained access to a place of confinement by means of persons in authority, to remain for some days longer in the town, for the purpose of revisiting every part alone and unexpected. 'Thus careful was he,' observes his friend and biographer, Dr. Aikin, 'to guard against deception ; and with such coolness of investigation did he execute a design which it required so much ardour of mind to conceive.' " pp. 302, 303.

It appears from a letter which is subjoined to this chapter, that in the midst of the active public labours of his singular life, the charities of his own neighbourhood were never forgotten. While every faculty of his being seemed to be absorbed in devising plans for the relief of the distresses of the most wretched and outcast of all the human race, he yet could individualize the objects of his private bounty, and administer to their wants with as constant and minute an attention as though he had no other object to engage his time and thoughts, and had been but the benefactor of his village, and not of the world.

Having reason to believe that the continent of Europe would furnish many scenes which he had not hitherto visited, the inspection of which might be of advantage to the favourite plan of his never-wearied pursuit, he set out on a *fourth* journey to visit the prisons and hospitals of Denmark, Sweden, Russia, and Poland, and to revisit many of those of Holland and Germany. At some of the latter he had the gratification to find that many of his suggestions had been attended to ; but in the former the utmost misery and distress were still prevalent. In Russia particularly the state of the prisons was dreadful ; and here our philanthropist had occasion to exercise his characteristic decision, in order to ascertain the truth of a statement which had reached him respecting the abolition of capital punishments in the Russian dominions. His mode of pursuing his inquiries was quite in character.



"He did not, however, look for exact information to the courtiers of the empress, or to the chief ministers of justice, because he judged that they would be disposed to exalt by their representations the glory of their sovereign; but, taking a hackney-coach, he drove directly to the abode of the executioner. The man was astonished and alarmed at seeing any person having the appearance of a gentleman enter his door, which was precisely the state of mind his visitor wished to find him in; and he endeavoured to increase his confusion by the tone, aspect, and manner which he assumed. Acting, therefore, as though he had authority to examine him, he told him, that, if his answers to the questions he should propose were conformable to truth, he had nothing to fear. He accordingly promised that they should be so; when Mr. Howard asked, 'Can you inflict the knout in such a manner as to occasion death in a short time?' 'Yes, I can' was the answer. 'In how short a time?' 'In a day or two.' 'Have you ever so inflicted it?' 'I have.' 'Have you lately?' 'Yes; the last man who was punished with my hands by the knout died of the punishment.' 'In what manner do you thus render it mortal?' 'By one or more strokes on the sides, which carry off large pieces of flesh.' 'Do you receive orders thus to inflict the punishment?' 'I do.' At the close of this curious dialogue, Mr. Howard left the executioner, fully satisfied that the honour of abolishing capital punishment had been ascribed to the infliction of a cruel, lingering, and private death, in lieu of one sudden and public." pp. 321, 322.

Mr. Howard afterwards had himself an opportunity of witnessing the infliction of this barbarous punishment on a man and woman; the latter receiving twenty-five strokes, the former sixty; both nearly expiring under the torture, and the woman alone recovering. We gladly spare our readers the description of the knout and other instruments of torture which he examined. A very interesting circumstance, however, occurred to him while in Russia, which must have gratified his feelings as much as it reflected credit on the individual whose benevolence was the occasion of the incident.

"A public society in Russia had testified to Gen. Bulgarkow the high sense they entertained of his worth, by presenting him with a gold medal for the services he had rendered to his country, by endowing and enlarging some of her noblest and most useful charities, especially a seminary, upon a very large scale, for young ladies without fortunes. With a liberality which does him honour, he evinced how well this mark of public gratitude was bestowed, by declaring that what he had done regarded his own country only; but that there was a gentleman, whose extraordinary philanthropy was well known to the world, who had extended his humanity to all nations, and was, therefore, alone worthy of this distinction; and he accordingly sent the medal to Mr. Howard." p. 326.

The prisons at Moscow appear to have been in a most offensive and filthy state; and in every room of the government prison stood a soldier with a drawn sword. The hospitals, however, seemed to be better attended to.

On his way back through Holland, Mr. Howard remained a short time at Amsterdam; and the curious fact which he notices, in reference to the comparative numbers of executions in that city and in our own metropolis, during the eight preceding years, is surely such as ought to excite the deepest attention. In Amsterdam the execution of criminals, during the eight preceding years, had amounted to but five; whereas in London, during the same period, the number was 302!! Surely we must look for the cause of such a vast and distressing disproportion to other circumstances than the probability of greater depravity in our fellow-subjects, or even the disparity of population; and must impute much of it to that criminal code which demands and accomplishes such an effusion of human blood.

Mr. Howard's fourth journey on the continent having terminated, he returned home to receive his son from school, to spend his vacation with him, as before, at Cardington. He had travelled, since quitting home, about 4500 miles. He conti-

nued, however, to make an occasional visit of inspection to some of our own prisons; and availed himself for this purpose of a journey which he took to Nottingham, to place his son under the care of the Rev. Mr. Walker, of that place. We have felt disposed occasionally to express astonishment in passing over the pages of this memoir, at the vast sums of money which Mr. Howard must have expended in these tours of benevolence, and in the payment of the fees of numberless debtors confined for small debts, and others detained after trial and acquittal for the jailor's fees. But then it has occurred to us, that probably far larger sums than these are annually spent by multitudes in our fashionable circles on their own gratification and amusement; and our astonishment at Howard, who had motive and reason enough for all his self-denial, and labour, and expenditure of money, and whose end was worthy of his pains to accomplish it, is thus diverted into another channel, and rests on those who, with any power of reflection at all, or any taste for the pleasure of benevolence (to take no higher ground) can be content to lavish the talent and wealth for which they are as responsible to the God who made them as their own stewards are to themselves, on giddy vanities and airy nothings, which not only perish in the using, but even frequently excite disgust in the very enjoyment. Oh, that for their own sakes, they knew the pure pleasure of doing good; the luxury, as has been quaintly said, of "eating with many mouths at once."

We have mentioned the cases of those who were confined in prison for small debts and jailors' fees. One instance occurs in the memoir, so truly disgraceful that we must mention it for the sake of the warning.

"In the city jail at Coventry, one of the felons had received his Majesty's free pardon, on condition of going to

sea; but the clerk of assize wrote on the letter which enclosed that pardon, 'The secretary of states fee is 1*l.* 7*s.*, and my fee 1*l.* 1*s.*, which you'll take care to receive on the back of the pardon from the officer who receives him;' but as no officer would take him on condition of paying these and the jailor's and under-sheriff's fees of 19*s.* 4*d.*, Mr. Howard found this poor wretch still languishing in prison on his pound of bread a day, more than eight months after this free pardon had been received." pp. 346, 347.

Mr. Howard soon set off on another tour to Ireland, visited again the jails, and afterwards some of the Protestant charter-schools there. The effect of this visit was the rectification of various abuses, and the passing of a bill in Parliament for the discharge of prisoners then in custody for their fees. He excited such a sense of the value of his services in the University of Dublin, that that learned body conferred on him the honorary degree of doctor of laws, a mark of respect that he said he should always reflect upon with pleasure. On his return to England, we find him again hastening all over the country, and then through Scotland, discovering fresh miseries and unjustifiable severities, and correcting and diminishing them all. He did, indeed, justify the eulogium of Burke, "comparing and collating the distresses of all men in all countries;" and when the year 1782 closed, he had travelled for these purposes of mercy 8,165 miles.

(To be continued.)

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*Morning Thoughts in Prose and Verse, on single Verses in the successive Chapters in the Gospel of St. Matthew.* By J. W. CUNNINGHAM, M. A. Vicar of Harrow, &c. &c. Second edition. Hatchard: London. 1824.

WE are much indebted to Mr. Cunningham for this addition to the "Golden Treasuries" of former ages.

We know nothing in which minds of the best feeling and richest structure can be more worthily employed than in concentrating, not necessarily reducing, their powers to minute but effective efforts for the instruction and consolation of mankind. The same quarry which supplies the grandest masses for the construction of palaces and temples, may also furnish the most valuable fragments for the polisher and the statuary; and the present author, whose mental stores might suffice for the construction of more extensive works, is not less worthily employed in adorning and furnishing our Christian temple with smaller vessels, of value at once for use and beauty.

Bogatzki's "Golden Treasury" has, for many long years, been highly prized in sacred literature: it contains matter most congenial to the feelings of every Christian mind; and it has been thought worthy to be enlarged, as it would seem, by many successive hands. It is constructed much on the same plan which Mr. Cunningham has adopted; containing, for every day in the year, what Mr. Cunningham's book does for every chapter in St. Matthew, a verse as a text; a little running, practical, and devotional comment on the words; and an appropriate stanza or two of versicles at the end, which, in the case of Mr. Cunningham's work, rise to the dignity of a hymn or sonnet. We are not aware that any imitation was intended of the former production in the latter; and indeed the plan is sufficiently obvious to any pious and reflecting mind, whether, like Mr. Cunningham, discoursing in "Morning Thoughts" with Him who "maketh the outgoings of the morning and evening to rejoice;" or whether, like the authors of the Golden Treasury, circling the live-long year with expressions of praise, and feelings of trust and devout adoration towards Him who "crowneth the year with his goodness."

It has been, perhaps, too much

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the reproach of Christians in these later ages, that the present plan of scriptural meditation has not been more familiar than it is. The devout reflections of the humble Christian upon the words of Scripture, and in the attitude of prayer or adoration, can never fail to be attended with appropriate feelings of sacred delight. His meditations on God are "sweet;" he "delights in the Lord." At the same time, to conduct these meditations to a profitable conclusion, is a work which requires much abstraction, and habitual separation in heart and spirit from the world; and hence we are not surprised to find them flourish most among the sainted worthies of former and more simple ages. From St. Austin to St. Anselm, or St. Alcuin, if we may attribute to them the saintship, which, though far from claiming, they would by no means have despised, we find the richest specimens of similar effusions—not to mention those of the seraphic Archbishop of Cambray, with his prototypes, à or de Kempis, or the admirably pathetic and truly evangelical effusions, in a similar form, of Quesnel, and his Port-Royal brotherhood and sisterhood. The fact is, that seclusion at least, if not depression, and a large experience of the trials of this our earthly pilgrimage, with a small share of its occasional prosperity, will be found to be the soil where these fruits chiefly grow. It is in the escape from the *shadows* of time, to use Mr. Cunningham's frequent expression, into the rays of a hoped and longed for eternity; it is in that state of life, to which deep devotion very often led the pious Catholic of old, though with many misconceptions as to the nature of religious retirement, but to which we may fashion a resemblance, and indeed a far superior counterpart, in voluntary seclusion from the noise of vanity, folly, and vice; that such meditations spring up most favourably in a devout and sensitive mind. Indeed it may shew the wisdom and



mercy of Him who does far better for us than we do for ourselves, that the seclusion, which in those instances was voluntary, is in others forced upon us, at least occasionally, by the allotments of Divine Providence. So far from modern Christians retiring too much from the world, it were well if they did so more: too often they wait till the world retires from them, as it will inevitably do if their conduct comports with their principles. Spiritual duties and secular views mutually repel each other; and whichever of the two may happen to make the first move, if both dispositions are maintained in characteristic liveliness, a separation must certainly ensue. Then, perhaps, without intending it, the devout Christian finds himself in the situation most favourable to the exercise of his spiritual feelings. He has not monastically, it might have been proudly, separated himself from other men; but still he is separated. He is less under the sway of worldly examples and principles. He finds himself gradually emerging from the current of worldly fashions and feelings, of worldly honours and emoluments. He may think himself for a moment overlooked, disesteemed, dishonoured. He may turn even with some reluctance to those spiritual exercises to which his circumstances conduct him; but he finds them, at last, to be just the point to which his Heavenly Father intended he should be led; and they become "the joy and rejoicing of his heart." This state of things affords, though necessarily a more rare, yet still a more valuable mode of religious devotion, perhaps, than any other. It exhibits the proper general result of true Christianity. It places a man just in accordance with the allotment of his Saviour: "I pray not that thou shouldest take them out of the world; but that thou should keep them from the evil." It separates him from that incessant round of ambition and covetousness, which, under vari-

ous forms, is marked out for the worldly aspirant. More especially, it separates the Christian minister from what is often his greatest snare, a desire to make his feelings and expressions on religious subjects subservient to the end of rearing up the fabric of his earthly fortunes.

An English clergyman, moderately but not profusely beneficed, indeed (we may venture a further remark, now that we seem to be conducted to that point), is, or ought to be, above all men favourably situated in these respects. His subsistence depends neither on courting the popular voice, often most tyrannical, nor on following any humanly prescribed course of instruction, except so far as not to oppose the doctrines and discipline of his church, which will usefully assist and regulate his conduct without fettering his conscience. In general, he is placed equally distant from poverty and affluence; and is thus favourably circumstanced for the cultivation of those retired habits and silent exercises of Christian piety from which the meditations in question most readily grow. Beyond this competency all is, generally speaking, bustle and business, and publicity, if not worse; and this in the getting, and often in the using. With such a giddy secularity the man of truly Christian spirit would willingly have nothing to do. Circumstances may happen to force him into it; but, for the most part, the mutual repulsion above mentioned here takes place, and the faithful follower of his Saviour may often expect full leisure to meditate in private, while the road to honours and preferments will be trodden by persons of less opportunity for his pursuits. From these last, indeed, may often originate what shall inform the head, reform the manners, and even assist the faith of believers; but from the other class we should most fitly expect whatever may awaken the slumbering conscience, or heal the broken heart. "*Si vis me flere;*" and we may carry on the

remark to the effects and benefits of Christian sorrow; "*dolendum primum est ipse tibi.*"

If the dignified, and at the same time devout and exquisitely elegant, Bishop Horne affords an illustrious exception to the above remarks, we are happy to say, that he but led the way to an illustrious series of writers among the later members of our Protestant Establishment, and that in all ranks, who have wiped off the reproach above alluded to. Who is not acquainted with the Christian Remembrancer of Searle amongst our devout laymen? And who ought not to be acquainted with two very spiritual and edifying little works, which we should be glad to bring under the notice of our readers, by the devout Dr. Peers, an aged clergyman in Surrey? one entitled "*Minutiæ, addressed to the Poor of Christ's Flock;*" the other, "*Short Introductory Observations on the Collects,*" headed by a text, and closed with the collect itself, in the place of Mr. Cunningham's hymn. If Mr. Cunningham justly recommends the perusal of a chapter in St. Matthew each morning, with the devotional use of his own short commentary on one text in the chapter, we should as warmly recommend the same pious use of the other excellent work just mentioned, on the morning of each Sunday; to which day we cannot think of a more appropriate opening for a churchman than the use of his own scriptural collect, thus brought back, as it were, to its primitive source, the Bible, to catch fresh warmth and sweetness from such renewed contact.—From Dr. Peers' *Minutiæ*, perhaps, we may be allowed to extract a "*morning thought,*" as an introduction to those not less devout Morning Thoughts, befitting Mr. Cunningham's "*Sweet hour of Prime,*" to which we shall then return.

"Lam. iii. 23.—'They are new every morning: great is thy faithfulness.'

"Is not the Lord giving me fresh occasion every morning to subscribe

to this? I awake—I find myself a monument of God's sparing mercy. I feel I am indulged with the continuance of the use of the members of my body: and when I reflect how often I have made them the instruments of unrighteousness unto sin, I admire the grace of God in his mercy to me a sinner, and that what I have forfeited all right and title to, should be thus continued, thus preserved to me. I see the light again surrounding me; and I consider, how many less sinful than myself have closed their eyes in everlasting night, and died the children of darkness. The thought speaks, Why art thou spared, but that thou mayst live more to the glory of God, and, redeeming time out of the service of thine enemies, devote it to God; be serving the Lord with fear; and be rejoicing before him with trembling? I hear the cock crow; I think of him who denied his Master; I see myself in him, self-confident, self-deceived, and falling. I think of him who turned and looked upon this disciple; and I feel a secret hope that I am not rejected, that my Saviour's eye is upon me, and I weep. The sun rises, and I behold nature smiling under his reviving beams: I look to Jesus, the Sun of Righteousness, that he would arise and shine upon my soul, and comfort my heart with the beams of his love. He gives me a hope that in the morning of the resurrection I shall shine forth in the kingdom of my Father.—Then shall the righteous shine forth as the sun in the kingdom of their Father."

Mr. Cunningham, in "*committing his little volume to the care and blessing of that most compassionate Being who can give efficacy to the very simplest and humblest instruments,*" would have done well to have abstained from the use of so important a word as that of "*commentary;*" particularly in giving us the agreeable promise of similar commentaries on the other Evangelists. His reflections are not commentaries, but Thoughts on single Verses:

and it would have been unreasonable to have departed so far from the spirit of the verse, as to have embraced the substance of the chapter which contains it: while it may contribute much to the innocent interest kept up, in previously reading the chapter, to conjecture on what verse, or what topic, it will have happened to the author to have been meditating. We shall not anticipate the satisfaction of that discovery by giving any hint beyond what we actually quote. We earnestly hope that the fable of the agriculturalist digging all over his farm for a hidden treasure, and finding the treasure only in the effects of his own labour, may be realised by many who shall be directed by anticipation to "thoughts" of their own on particular verses of each chapter, which they may afterwards find were not the verses selected by the author.—In chapter third, from which we begin our selection, Mr. Cunningham prefers the hoverings of the gentle dove to the stern message and awful threats of the preacher in the wilderness.

"Chap. iii. ver. 16.—'And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.'

"When the Holy Spirit descended upon the Son of God, he borrowed the semblance, not of a bird of prey, but of the mourning and tender 'dove.' And thus, when he now descends to stamp his sacred image on the soul, the impression which he leaves is not that of fierceness and intolerance, but of gentleness, and tenderness, and love. He is the Spirit, not of contention, but of order, and of a sound mind, and of the charity which 'never faileth'—the Spirit which 'maketh men to be of one mind in an house.' Shall not those, therefore, who profess to follow his guidance, be 'harmless as doves?' Shall they not cultivate the tenderness and gentleness of Him to whom the Spirit was given without measure? Shall they not put on that 'charity' which is the 'bond of perfectness?' Shall they not remember they are 'brethren,' and see that they 'fall not out by the way?' To those who are thus cherishing the

graces of the Spirit, the 'Sanctifier' will become a 'Comforter.' *As the dove brought to Noah the intelligence of the subsiding of the waters, so will the Heavenly Dove convey to the soul the glad tidings that the tempest of eternal wrath no longer sweeps over her path.* Oh, may he bring us the olive-branch of hope and peace! May he 'bear witness with our spirit, that we are the children of God! May He shake from his 'wings' of 'silver' every gift and blessing which the soul desires or needs! And may all men see that He is with us, by the seal of the Spirit imprest on our lives and tempers! Almost every object or individual, brought under some new and powerful influence, discovers, by a corresponding change, the force of the instruments to which it is subjected. The desert awakes to life and beauty under the beam of the sun. The heavenly bodies obey the law of gravity, and move on in uninterrupted harmony and unclouded lustre. The poor wandering prodigal softens under the influence of a mother's love. The slave discovers a thousand new energies and sympathies and powers as his chains fall from him. And thus, in the case of every man really brought under the influence of the Spirit, the desert of the mind is clothed with new verdure; the wandering heart is brought back again to God; the slave to his corruptions [of corruption] breaks from his terrible bondage, and walks abroad in all the glorious liberty of the children of God. The moral change, figuratively described by the Prophet, is accomplished: 'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.' A new man, in fact, arises under this new and sanctifying influence, clothed in the righteousness and reflecting the image of his Redeemer.

"Celestial Visitant, herald of peace,  
Who com'st when the waters of trouble decrease,  
O say to my heart that the tempest of wrath  
No longer o'erhangs and endangers my path.  
Oh! come with the olive-branch, Spirit of love;  
With thy train of sweet graces descend from above;  
Bring with thee the purity, concord, repose,  
Thy peaceful and permanent presence bestows.  
Let thy heart-soothing melody charm me again,



In the days of 'clear shining' that follow the rain;  
In tenderness visit this sorrowing breast,  
And make it for ever the seat of thy rest."  
pp. 9—18.

The passage marked in italics particularly attracted us by the apparent novelty, as well as the beauty and justness of the allusion. The following words perhaps too nearly approach in collocation to the first stanza of the hymn to be thoroughly good prose: and we shall take this opportunity of saying, that in some other points the style of this, as well as most other works from writers of very lively and tender imagination, might be usefully subjected to the strokes of a severer criticism, than they are accustomed to undergo.—For instance, *gravitation* is unfitly introduced as an instance "under new and powerful influences," and can scarcely be said to proceed from any "instrument." The *desert* does not *always* awake to life under the beam of the sun: witness the deserts of Arabia. The *poor wandering prodigal* seems to the scriptural reader, rather to covet the *father's* than "the *mother's* love."

When we say that the concluding stanzas in the quotation afford a fair, though certainly favourable, specimen, of the poetry of this little volume, our readers will have greatly to seek for a taste of their own, if they do not often applaud that of the author, together with that of his *fair* (if we may believe report) auxiliary, whom he modestly announces as concerned in the poetical part of his work. "Of the verses, a few copies have been supplied by the kind hand of a friend." Preface, p. vii.

Having finished the present chapter, we pass by, with regret, the fourth: being unable to detain our readers even in those angelic circles to which it so beautifully conducts us. We are detained at the sixth; where occurs the following animated passage on "Thy kingdom come."

"Come, Lord, and establish an empire of which Thou art the sovereign;

of which angels are the delighted ministers; of which the seat is the heart; of which the law is love; of which the throne is thy mercy-seat; of which the statute-book is the Bible; the sceptre, righteousness; and the final end and perfection, heaven. For, far from us be the horrible language, 'We will not have this man to reign over us.' We would rather say, 'Come, Lord Jesus; come quickly,' and rule in us, and over us, altogether."

These stanzas are subjoined.

"When my sad heart surveys the pain  
Which weary pilgrims here sustain,  
As o'er the waste of life they roam;  
Oppressed without, betrayed within,  
Victims of violence and sin,  
Shall I not cry, 'Thy kingdom come?'"

"And when I know whose strong controul  
Can calm and cheer each troubled soul,  
And lead these weary wanderers home;  
Can lodge them in a Father's breast,  
And soothe this weary world to rest,  
Shall I not cry, 'Thy kingdom come?'"

"O rise, the Kingdom of the Lord!  
Come to thy realms, immortal Word!  
Melt and subdue these hearts of stone.  
Erect the throne which cannot move;  
Stretch forth the sceptre of thy love,  
And make this rebel heart thine own."  
pp. 23—25.

The selection for the eighth and ninth chapters will be found productive of very consolatory matter, by an easy accommodation of their respective texts to the spiritual circumstances of the believer. That such accommodations are natural and necessary to a mind studious of Scripture for purposes of improvement and self-application, we have no doubt. The only general rule we should wish to lay down for such accommodations is this; that the plain direct sense of the text, as originally dictated, be given; that the clear and undeniable deductions which belong to it be then produced; and, lastly, that upon *these* the ultimate accommodation be founded, which brings home the entire subject to the business and the bosom of the private Christian. In this consists the principal art and management of the Christian teacher: and the benefit would be sensibly felt, if, by his means, the habit should be univer-

sally induced of viewing the natural and true meaning of Scripture, in all its bearings, before any search is instituted after a spiritual or mystical meaning in the sacred page. Mr. Cunningham commences, for the most part with great correctness, from the proper context of the passage. But we apprehend that, in one of the cases above-mentioned, he afterwards descends from the context to a case which our Lord does not seem at all to have contemplated; we mean, in commenting on the words, "The days will come when the Bridegroom shall be taken from them, and then shall they fast." This, we think, is a text scarcely applicable, even by accommodation, to the case of what is called in Scripture, "The hiding of the light of God's countenance" on account of *sin*. The case seems to us to be simply that of a severer exposure to afflictive trials than is usually permitted in the early stages of the Christian course; and thus it is applied in the simile, which immediately follows of wine being put into such bottles only as should be capable of containing it. But we shall proceed to give from Mr. Cunningham's own pages, on the fifteenth chapter what we deem to be a perfectly proper and edifying appropriation of Scripture, beyond which we should unwillingly allow the licence in question to proceed.

"Chap. xv. ver. 13. 'Every plant which my heavenly Father hath not planted, shall be rooted up.'

"How fatally is this prediction now verified in the case of the individuals to whom the text was originally addressed! Where are those Pharisees now, with their train of follies, traditions and observances? 'Rooted up,' and cast like a worthless branch to the burning! And does not their history speak in a voice of thunder to those who have succeeded to their errors? Does not the same doom await all those institutions, principles and systems, which, although springing up in the soil of religion, are evidently not the planting of the Lord?

And the lesson is the more important from the rapid multiplication of weeds, as well as flowers, within the sacred enclosure of the Gospel, and the facility with which we mistake the one for the other. Almost every grace has its counterfeit: and the mind, in search of the first, often sits down satisfied with the last. [We should, however, here doubt the *sincerity* of the search.]--- 'Come,' said Jehu, and 'see my zeal for the Lord of Hosts,' when all that the eye of God discerned in him was a spirit of revenge and cruelty. Lord, thou hast promised that the 'desert,' when watered by the dews of thy grace, 'shall blossom as the rose.' O sow, in the wilderness of our hearts, the seed of eternal truth, and suffer not the weeds of unrighteousness to grow up and render it unfruitful. Let our creed be 'truth, without any mixture of error.' Give us zeal without fanaticism; courage without fierceness; growth in knowledge, without consequent pride of heart; lowliness, without indolence or despair of amendment. 'How rapid and extensive,' say the world, 'are the changes in religion!' We answer, 'No: the excrescences of religion change; but religion itself remains unchanged. The spots in the sun change; the orb itself is the same.' Gracious Redeemer, thou art 'the same yesterday, to-day and for-ever.' O plant thyself in our souls, and we shall change no longer.

" Swift the tempest strips the wood,  
Swift the sun dries up the flood;  
Trophied domes and aisles decay,  
Tribes and empires melt away,  
Like the wreath of mountain snow,  
When Summer-breeze begins to blow.

" Error, like the flimsy sail  
Rent by every passing gale,  
Floats her moment on the stream,  
Glitters in the morning beam,  
Dares the breath of heaven to brave,  
And founders in the foaming wave.

" Even the little garden flower,  
Once the joy of all the bower,  
Fondly watched from day to day,  
From its stem is swept away;  
Yester morn, what bower so bright?  
But ah! how desolate to-night!

" Nought endures but Thou, O Lord;  
Thou, the Everlasting Word;  
Thou, the first, the midst, the end:  
Thou, the deathless, changeless Friend:  
Grant us, Lord, beyond the skies,  
Flowers whose fragrance never dies."

We should have here remarked, that the thoughts in verse are not, with the exception of one stanza, which looks almost like an interpolation, so applicable as the thoughts in prose to the *subject*, but that we are unwilling to diminish the awful impression which it is impossible not to consider the whole as calculated to leave on the reflecting mind. How very differently would the day often proceed, were its mornings opened with such reflections as these ! And many a fair and blushing parterre of fancied bliss, and even fancied virtue, would be left to the elements, without the culture, and without the pride we lavish upon them, did we duly consider, that "Every plant which our Heavenly Father hath not planted shall be rooted up."

In harmony with the same reflections, it is impossible not to recommend to the perusal of readers in this easy and professing, not to say self-sufficient, self-applauding age, the remarks on chapters sixteen and eighteen : in the latter of which, a volume is expressed by the sentence, "The extent of the change [to be made by religion] is fixed by the term '*conversion*;' and the nature of it, by becoming as '*little children*.'" (p. 68.) Just observations, mingled with deep feeling, are indeed the characteristic of this little volume. We should not soon leave it, were we to allow ourselves to go on selecting such passages as the following.

"What, indeed, is so lovely, as to see youth at the call of God sacrificing its levity and selfishness ; its love of plea-

sure and spirit of indulgence ; and surrendering itself at once, and altogether, to the happy and holy service of God Almighty ? It is not possible to estimate too highly the importance of early piety. Samuel, who was set apart from his birth to God, appears to be the most irreproachable of the Old-Testament saints. And of Timothy, who 'from a youth' had 'known the Scriptures,' it is said by the Apostle, 'I have *no man* like-minded.' None, perhaps, but those who are themselves suffering the penalty of early transgressions—who have wasted the sweet morning of life, and are now called to 'redeem the time' they have lost or abused—can properly estimate the value of early religion. None but these can judge of the power which the habits of youth exercise on the character and comforts of maturer age. What can restore the bloom which has been rudely wiped from the fruit of the garden ? and what can give, to the mind familiar with the vices of the world, the freshness, the simplicity, the unconsciousness, of those who are strangers to them ?" pp. 81, 82.

Instead of proceeding in our selections, we must satisfy ourselves with commending the entire little volume to the perusal of our readers ; a volume amply calculated to answer the modest end proposed by its author ; and exhibiting a true and edifying portrait of scriptural religion, in a variety of interesting attitudes, both in private, in the domestic circle, and in its walks abroad. The poetry is a very appropriate addition to the work ; and many pieces, with a little revision, will be found to bear transplanting into the more general, variegated, and odorous repositories of our fair Album collectors.

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### Literary and Philosophical Intelligence, &c. &c.

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#### GREAT BRITAIN.

PREPARING for publication :—Residence at Ashantee ; by Mr. Dupuis ;—A History of Rome from the earliest Times to the Death of the Emperor Marcus Aurelius ; by the Rev. T. Arnold ;—A Grammar of the Coptic, or

ancient Egyptian Language ; by the Rev. H. Tattan, A. M. ; and a Lexicon of the Syriac Language, in Syriac and English ; by the same Author.

In the Press :—Patmos and other Poems ; by J. Edmeston, Author of Sacred Lyrics ;—Bibliotheca Biblica, a



Select List of Books on Sacred Literature, with Notices ; by W. Orme.

The following is a list of the pictures purchased of the executors of the late Mr. Angerstein, by Government, for 53,000*l.* and now open to public view in Pall-Mall :—1. The Embarkation of the Queen of Sheba, by Claude. 2. The Marriage of Rebecca—Claude. 3. Ganymede—Titian. 4. The Rape of the Sabines—Rubens. 5. The Emperor Theodosius expelled the Church by St. Ambrose—Vandyke. 6. St. John in the Wilderness—A. Carracci. 7. Susannah and the Elders—Lud. Carracci. 8. A Bacchanalian Triumph—N. Poussin. 9. Ermenia with the Shepherds—Domenichino. 10. Philip the Fourth of Spain and his Queen—Velasquez. 11. Venus and Adonis—Titian. 12. Landscape ; Morning—Claude. 13. An Italian Sea-port ; Evening—Claude. 14. The Raising of Lazarus—Seb. del Piombino. 15. A Concert—Titian. 16. Pope Julius the Second—Raphael. 17. Christ on the Mount—Correggio. 18. Portrait of Govartius—Vandyke. 19. The Nativity—Rembrandt. 20. The Woman taken in Adultery—Rembrandt. 21. The Embarkation of St. Ursula—Claude. 22. Abraham and Isaac—G. Poussin. 23. A Land Storm—G. Poussin. 24. A Landscape, with Cattle and Figures—Cuyp. 25. Apollo and Silenus—A. Carracci. 26. Holy Family in a Landscape—Rubens. 27. The Portrait of Rubens—Vandyke. 28. Studies of Heads—Correggio. 29. Ditto—do. 30, 31, 32, 33, 34, 35. The Marriage A-la-Mode—Hogarth. 36. Portrait of Lord Heathfield—Sir J. Reynolds. 37. The Village Holyday—Wilkie. 38. Portrait of the Painter—Hogarth.

To facilitate the acquisition of the language of China, with a view eventually to the spiritual interests of that great Empire, Dr. Morrison has liberally notified that he has destined his extensive collection of Chinese books, which we lately noticed, to be lent out gratuitously to any individual in the United Kingdom, who may choose to attempt the acquisition of that language. It will only be required to deposit the estimated value of the book, till it be returned. In this library there are about 10,000 Chinese volumes. Dr. Morrison's Chinese Dictionary, in six volumes, quarto, printed in China by the Honourable East India Company, at an expense of 15,000*l.* sterling, is

now completed ; and, by the aid of it and the books above referred to, some progress may be made in the Chinese language, without the aid of a native teacher, who however may be supplied at some future day, if the Christian public pay that attention to the subject which its importance demands.

Mr. Thadæus Conellan, whose zeal for the education of the Irish, through the medium of their own language, is well known to our readers, states, that not less than thirty thousand copies of elementary works, and extracts from Scripture, have been published by him for this object, and gratefully received by his countrymen. Six editions of the first two books of the Pentateuch have been already circulated at a cost of above 300*l.* collected for that purpose. Treatises on Irish Fisheries, on Bees, Cottages, and the "Poor Man's Farm," &c. have been provided for the instruction of the people. He has also prepared the following books, which are ready to appear in whatever number he shall be enabled by the further liberality of the public to defray the expense of ; namely, an Irish-English Primer ; Reading made easy ; a Spelling Book ; a Grammar ; a Pocket Dictionary ; the first two books of the Pentateuch ; Scripture Lessons ; the Proverbs of Solomon in English and Irish ; the Gospel of St. Luke and Acts of the Apostles ; the Gospel of St. John and his Epistles. Irish types and printing to the amount of upwards of 600*l.* have been paid for by voluntary contributions raised for that purpose. Mr. Conellan's present object is to print as large a quantity as possible of the above works : the elementary ones are stereotyped, because they will be in constant demand ; the others will not be so much required as soon as the Bibles and Testaments now printing by the Society for promoting Christian Knowledge, and by the British and Foreign Bible Society, shall be completed.—John Smith, Esq. M. P., Henry Drummond, Esq., and John Mortlock, Esq. have consented to receive donations, and to see that the money is applied to the above-mentioned purposes.

We lately mentioned the formation of the London Mechanics' Institution, and we are gratified in learning that the design proceeds prosperously. It has been justly remarked, that "the sight of eight or nine hundred artificers collecting, after their daily toils are over, to listen to the voice of sci-

ence, is something new in this metropolis, and marks a momentous era in the history of its population. The change which is indicated in the manners of this class of people, by their hastening in the evening to attend scientific lectures, must be attended with great future improvement." Many other indications are apparent of the improved state of our mechanics; and, among others, the large demand which exists for the cheap weekly publications which have lately sprung up, and several of which are devoted entirely to popular surveys of literature or science. In the voluminous evidence recently given before the House of Commons' Committee on the Machinery and Combination Laws, many of the witnesses bear strong testimony to the marked improvement which has of late years taken place, not only in the intelligence, but the orderly, moral, and religious conduct of our mechanics and other workmen, and which they justly ascribe to the extensive diffusion of education. One of these witnesses mentions the following curious illustration: "I should say, they," [the tailors,] "like all other journeymen, are greatly improved in morals. Twenty years ago, few tailors' shops were without a bottle of gin: the men drank as they liked; one kept the score, and the publican came at certain times to replenish the gin-bottle. I suppose there is not a shop in London that has one now."

#### FRANCE.

An attempt at a complete and universal journal has lately been made at Paris, in a monthly volume, entitled, "*Bulletin Universel des Sciences et de l'Industrie; dédié aux Savans de tous les Pays: publié sous la Direction de M. le Baron de Férussac.*" The object of this publication is to furnish to mathematicians, natural and experimental philosophers, chemists, geologists, naturalists, medical men, agriculturalists, manufacturers, engineers, historians, philologists, and military men, a substantial analysis of all works and academical memoirs in every part of the civilized world; a methodical repertory of all the facts connected with science; and a monthly view of the successive efforts of the human mind in every nation. The list of the contributors to the different sections of the Bulletin includes the most celebrated French savans.

#### ITALY.

The excavations at Pompeii, which had been discontinued since the commencement of the civil troubles at Naples, have been renewed, and with great success. Several new edifices, and even whole streets have been discovered. Among the most remarkable of the buildings thus brought to light is a temple, supposed to be a pantheon.

CHRIST. OBSERV. No. 270.

#### RUSSIA.

At Novogorod fair, in September last, the merchandize brought thither was valued at 94,580,000 roubles; including twelve millions' value of tea from China, and five millions of furs from Siberia.

#### CAPE OF GOOD HOPE.

In 1793, Mr. Barrow fixed the population of the colony of the Cape of Good Hope, at 61,947 individuals. In 1800, the number was 75,145; in 1821, 116,044; and in 1822, 120,000. In 1818, the number of Whites was 42,854, of Hottentots 22,980 and of Negroes 33,320. The inhabitants of Cape Town amount to 18,430; among whom are 7,534 Negro slaves.

#### INDIA.

A recent traveller, Captain Seeley, thus describes the celebrated caves of Elora:—

"Conceive the burst of surprise at suddenly coming upon a stupendous temple, within a large open court, hewn out of the solid rock, with all its parts perfect and beautiful, standing proudly alone upon its native bed, and detached from the neighbouring mountain by a spacious area all round, nearly 250 feet deep, and 150 feet broad. This unrivalled fane rearing its rocky head to a height of nearly 100 feet, its length about 145 feet, by 62 broad, having well-formed doorways, windows, staircases, containing fine large rooms of a smooth and polished surface, and regularly divided by rows of pillars. The whole bulk of this immense block of isolated excavation is upwards of 500 feet in circumference. Beyond its areas are three figure galleries, supported by pillars, containing 42 curious gigantic figures of the Hindoo mythology. The three galleries in continuity, occupy nearly 420 feet of excavated rock; and above these again are excavated large rooms."

The increased diffusion of intelligence in India, by means of the press, is daily bringing to light, and concentrating, more and more of the enormities of those licensed massacres—the burning of widows. A Calcutta journal gives the following afflicting account.

"A suttee took place about eight o'clock on Friday morning, at Koonaghur Ghaut, where four women, from the age of thirty to fifty, sacrificed themselves on the same pile with the corpse of their dead husband, Kummall Chatteriyer a Coolin Brahmin of Koonaghur, who was not only permitted, but paid to marry thirty-two wives, and who departed this life on the evening of the 5th instant. Information was immedi-

ately sent to his different wives, who were in general living at their fathers' houses (only two of his wives lived with him,) four of whom determined on eating fire as the natives call it. Two were living near, one at Calcutta, and the fourth at Bosborrah, above Hoogly; however, they were soon brought together, and the necessary permission having been obtained from the magistrate of the district (at least so the police people said who attended the suttee,) they surrounded the funeral pile, which they enclosed with a paling of bamboos, so as to prevent the escape of any who might be so inclined after having once entered it. In less than one minute after the fire was lighted, the whole of them must have been suffocated, and in less than ten minutes their bodies burnt to a coal, so excessively hot was the fire. So common is the sight in this neighbourhood, that only a few hundred people collected together to see it, and nearly all of them women. It is said that twenty-two of his wives were living at his death, and it was expected that more of them would have joined the four."

To this statement, we add the following affecting incidents, narrated in a journal of another presidency, Bombay.

"The victim chosen for this cruel exhibition, was the widow of a Brahmin, who died in the South Concan some days prior to this ceremony. I had placed myself directly opposite the entrance to the pile, and could distinctly see the unfortunate victim struggling to escape. This did not pass unobserved by the attending Brahmins, who instantly began to knock down the canopy, which, containing nearly as much wood as the pile itself, would have effectually secured their victim in the fire, had it fallen on her. All this while, no one, excepting the officiating Brahmins interfered; but when the sufferer made her escape from the flames, and, on running toward the river, either fell or threw herself at the feet of Mr. T., that gentleman, assisted by Mr. S., immediately carried or rather dragged her into the water, in doing which the latter gentleman suffered by incautiously laying hold of her burning garments.

"An attempt was now made by the officiating priests to carry back their victim to the blazing pile. This was resisted by the gentlemen present; and one of their number was dispatched to

acquaint the magistrate with her escape, and to learn his pleasure respecting her: but, before the messengers could return with an answer from the civil authority, the Brahmins had persuaded the unfortunate woman once more to approach the pile; and, as she declared, on being questioned by those present, that it was her own wish to ascend it, they stood aloof, fearful of giving offence to the prejudices of the native population on the one hand, or to the civil authorities on the other. She declined, however, for some time, to ascend the pile; when three of the attending priests lifted her up in their arms, and threw her on the fire, which at this time was burning with great fury.

"From this dreadful situation, the miserable wretch instantly attempted, for the second time, to make her escape; but the merciless priests were at hand, to prevent this if possible, by throwing large pieces of wood at their victim, with the design of putting a speedy termination to her sufferings. The gentlemen present again interfered, when the victim speedily made her escape a second time from the fire, and ran directly into the river without any assistance. She had no sooner entered the river, than she was followed by three of the officiating Brahmins, who were told to desist from all further persuasion, as nothing further would be permitted until the arrival of the magistrate. Not doubting their compliance with this very reasonable request, they were allowed to remain with the woman in the water; but, no sooner had the Europeans turned their backs, anxiously looking out for the arrival of authority to put a stop to such a cruel and diabolical proceedings, than the same three men who had thrown her on the pile, attempted to drown her, by forcibly throwing her down, and holding her under water. From this attempt she was speedily rescued by Mr. A. and Mr. M., who supported her in the water till the arrival of the long-looked-for deliverance. The collector soon followed; and, to the great joy of a few of the by-standers, he immediately ordered the principal performers in this tragical scene into confinement, and the chief actor or rather sufferer, to be carried to the hospital.

"I regret to add, that the woman died about noon on the following day, forsaken by all her relations as an out-cast!"



## List of New Publications.

### THEOLOGY.

A Third Course of Practical Sermons for Families; by the Rev. H. Marriott. 8vo. 10s. 6d.

Homilies for the Young; by the Rev. H. Marriott. 5s. 6d.

An Analysis of Paley's Evidences of Christianity, in the Way of Question and Answer; for the use of Students. 12mo. 4s.

Short Prayers adapted to the several chapters of the New Testament; by the Author of the "Family Commentary." Parts 1, 2, and 3, from Matthew to Galatians, are already published.

### MISCELLANEOUS.

Journal of a Residence in Chili, in 1822 and 1823; by Maria Graham. 4to. 2l. 12s. 6d.

The Private Journal of Captain G. F. Lyon, of his Majesty's ship Hecla, during the recent Voyage of Discovery under Captain Parry. 8vo. with plates. 16s.

Pedestrian Journey through Russia and Siberian Tartary; by Capt. J. D. Cochrane, R. N. 8vo. 18s.

Tour in Asia Minor; by W. M. Leake, F. R. S. 8vo. 15s.

Tour through the Netherlands, Holland, Germany, &c.; by C. Tennant. 2 vols. 8vo. 1l. 5s.

A Memoir of Edmund Burke; by James Prior. 8vo. 16s.

Scenes and Impressions in Egypt and in Italy. 8vo. 12s.

Metrical Chronology; by the Rev. J. H. Howlett, M. A. Chaplain to his Majesty. Small 4to. 15s.

The Birds of Aristophanes; translated by the Rev. H. F. Cary, A. M.; with Notes. 8vo.

A Table of the Comparative Lengths of the Principal Rivers in the World; by J. Wyld. 2s. 6d.

The Suffolk Papers, from the Collection of the Marchioness of Londonderry. 2 vols. 8vo. 1l. 10s.

Poetic Vigils; by B. Barton. Fcap. 8vo.

An Essay on the Laws of Gravity and the Distances of the Planets; by Capt. Forman, R. N. Royal 12mo. 4s.

An Elementary System of Physiology; by J. Bostock, M. D. 8vo. 15s.

The Poetic Remains of some of the Scottish Kings, now first collected; by G. Chalmers, F. R. S. &c. Post 8vo. 10s. 6d.

Poems on Sacred Subjects; by R. Ryan. 12mo. 5s.

Satires by Joseph Hall, afterwards Bishop of Exeter and Norwich, with the Illustrations of Warton, and additional Notes by S. W. Singer. 12mo.

The Principles of Rhythm, both in Speech and Music, especially in the Mechanism of English Verse; by the Rev. Richard Roe, A. B. 4to. 15s.

Letters to Young Ladies on their Entrance into the World; by Mrs. Lanfear. Fcap. 8v. 4s. 6d.

## Religious Intelligence.

### PRAYER-BOOK AND HOMILY SOCIETY.

THE Report read at the last Annual Meeting of the Society states, that the Duke of Gloucester had become Patron of the Society, and the Most Rev. the Archbishop of Tuam a Vice-Patron; that Lord Bexley had accepted the office of President; and that several other noble Lords had added their names to the list of the Society's Vice-Presidents. It was also stated, that the Society had issued during the past year 9,245 Prayer-books, Psalters, and Homilies, bound in volumes, and 104,705 Homilies, as Tracts; and several interesting accounts were given in testimony of their usefulness. The amount of money received (including a balance) was 1838l. and the amount expended 1870l. which included the sum of 213l. expended on account of the Society's foreign objects.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The old church erected at Vepery in the year 1746 and granted by Government for the use of the Vepery branch of the mission of the Society for promoting Christian Knowledge, having been found quite insufficient for the accommodation of the rapidly increasing congregations and schools, a representation of the necessity of erecting a new church was made by the late Bishop of Calcutta to the Society for promoting Christian Knowledge, who immediately voted the sum of 2000l. toward the work; and the Government of Madras have been pleased to give very liberal aid by the grant of a further large sum necessary to complete the building on a scale of sufficient magnitude. With these sums the Missionaries have been enabled to undertake the desired work; and on the 8th of last December, the foundation stone was laid. The children of the mission school, consisting of about 100 boys and 70 girls of the English, and about 30 boys and 40 girls of the Tamil School, attended; the former sung the 100th Psalm, and the Tamil children the 272d hymn of Fabricius' Tamil hymn-book. The Archdeacon of Madras was present, and offered an appropriate prayer on the occasion.

### NATIVE FEMALE EDUCATION IN INDIA.

A meeting was held at the old Church Room at Calcutta, on the 12th of last December, for the first public examination of the female children educated by the Church Missionary Society.—The room, by ten o'clock, was filled with the principal inhabitants, amongst whom were the Bishop and the lady of the Governor-general. The examination commenced on the arrival of lady Amherst, by the introduction of the first class, consisting of a number of girls, who read the New Testament with facility, and answered the questions put to them by Mrs. Wilson, and the Rev. Messrs. Wilson and Jetter, with perspicuity and discernment.—One little girl, not exceeding four years of age, read the New Testament without the slightest hesitation, and with a clearness quite astonishing.—The girls composing the second class were examined in one of the elementary books made use of by the Society. Another class was examined in Dr. Watts' catechism. After these exercises had been gone through, some of the girls seated themselves upon the ground, and began to sew. All their performances gained, as they deserved, high commendation. Specimens of their writing were then exhibited.—A Bengal journal remarks: "When we consider the short period that this institution has been in active operation—a period not exceeding eighteen months—we feel that every thing which could be said by us would be inadequate to the idea we entertain of the value of its services. Nearly 400 children are educated in twenty-two schools belonging to the Society. We know not whether we should say children, for amongst those present yesterday were several adult females.—The difficulties the Society have had to contend with, it must be obvious, are of no common kind. These have been of a nature probably stronger than caste; and the principal of them appears to us to be the habit of female seclusion among the natives. It is true that the greater number of these children are Hindus, and that the custom of seclusion is of Mohammedan origin: yet so well does it suit the Hindu character, that it now forms a strong feature of it. We were very much pleased with the presence of several respectable natives, who even assisted in the examination of the classes themselves;

a plain proof of the decrease of prejudice among them. We believe there was not a person who attended this meeting, who did not feel rejoiced at the communication of instruction to the numerous interesting little objects around him; and we most fervently express our hope that these feelings will not be allowed to expire without some assistance of a more substantial nature being afforded to the funds of so valuable an institution."

### CALCUTTA AUXILIARY CHURCH MISSIONARY SOCIETY.

On the 1st of Dec. 1823, a meeting of the friends and supporters of the Church Missionary Society was held in the Old Church Room, Calcutta, for the purpose of forming an Auxiliary Church Missionary Society; the lord Bishop of Calcutta in the chair.

G. Udney, Esq. opened the business of the meeting by adverting to the operations of the Church Missionary Society in that residency. He stated, that in 1807, the Society voted £250 for the furtherance of missionary objects, and constituted him, together with the late Rev. David Brown and the Rev. Dr. Buchanan, a Corresponding Committee; that in 1809, the grant was increased to 500*l.*; and that the Society had gone on increasing their contributions as circumstances called for them, and that they now remit annually 3000*l.* With the assistance thus afforded, and the contributions raised in India, the Corresponding Committee had established schools in various parts of the country, had supported missionaries, and had been enabled to extend their operations much beyond their expectation. In consequence of the increased importance of the labours of the Committee, and of the enlarged measures of the Society, which required additional patronage and support, the Corresponding Committee had, with the advice and concurrence of the lord Bishop, and agreeably also, as they conceived, to the wishes of the Parent Society, called the present meeting with a view to form an Auxiliary Society.

Various resolutions were then proposed and adopted.

The Bishop expressed the cordiality with which he accepted the office of president of the Society. He observed, that he had noticed the proceedings of the Church Missionary Society from its formation; and, though he had no

connexion with the excellent men who established it except a common feeling for the objects aimed at, he had, in common with many others, always admired the prudence, perseverance, and energy with which its operations had been conducted. He also congratulated the meeting on the success which had attended the operations of the Society in Africa, and, he would add, in India also, where extensive good is accomplishing by its means, in conjunction with other societies of a similar nature: he added, that he should be happy to render it all the assistance in his power.

The Society's affairs in the north of India have been placed under the charge of this Auxiliary Society, and in that relation to the Episcopate which gives the best promise of extensive and permanent usefulness.

#### CHURCH-BUILDING SOCIETY.

The Report read at the last annual meeting of this Society states, that, during the year, 182 applications had been received for assistance, some of which are still under the consideration of the Committee; and that grants have been made in sixty-two cases, amounting to 13,755*l.*, and by the aid of that sum additional accommodation afforded to 17,630 persons. The number of free and unappropriated sittings will be 13,033. The whole number of applications made since the establishment of the Society is 556; 316 grants have been made; in thirty-six cases, in consequence of offers of increased accommodation, the original sums voted have been increased; and the total of grants amounts to 71,395*l.* At Bedford, Kingsbury, Cirencester, and Southend, increased accommodation was effected, and the grants rated by the Society were not claimed, the parties having found their own resources adequate to the work. The Society has lent its aid towards producing additional accommodations for fifty, forty, or thirty-five persons, where only that number was required; and contributed to provide church room for much greater numbers at Bath, Wrexham, Walsall, Coventry, and other places; and by the grants which have been made additional accommodation will be provided for 92,655 persons. Of this number, the free and unappropriated sittings amount to 69,295; but still

there are thousands and tens of thousands for whom church accommodation remains yet to be provided; and the Society, to continue their work, must depend entirely on the public. The whole amount of the donations received, and which has been invested in the public funds, is 61,209*l.* and that of annual subscriptions 300*l.*

A munificent subscription was made by the company, amounting to upwards of 2000*l.*

#### INFANT SCHOOL SOCIETY.

It gives us great satisfaction to state, that a Society has been formed for the purpose of promoting the extension of Infant Schools throughout the country. From what we have said on former occasions respecting these institutions, our readers will infer the high value which we attach to them; and we shall feel much pleasure in reporting their future, and, as we hope and anticipate, rapid progress. The meeting at which the Society was formed was most numerous and respectably attended, and the subscriptions have been already most liberal. The Marquis of Lansdowne took the chair on the occasion. The first object of the Society will be to establish in some central part of the metropolis an institution which, while it dispenses its benefits to the adjoining population, may also serve as a model for imitation, and as a seminary for training and qualifying masters and mistresses to form and superintend schools.

#### CHARITIES OF ENGLAND.

It appears from a statement made by the Commissioners of Charities to the Secretary of State, which has just been laid before the House of Commons, that the number and income of the charities they have investigated in the counties of Bedford, Berks, Cumberland, Derby, Devon, Essex, Gloucester, Hereford, Hertford, Kent, Lancaster, Middlesex (including London and Westminster,) Northampton, Nottingham, Oxford, Rutland, Salop, Somerset, Southampton, Stafford, Surrey (including Southwark,) Sussex, Westmorland, Worcester, York, and the city of Bristol, are as follows:—

Total number, including chartered companies and general charities,	10,736
Number of the above, the income of which exceeds not 2 <i>l.</i>	3,670
Above 2 <i>l.</i> and not exceeding 5 <i>l.</i>	2,265
Above 5 <i>l.</i> and not exceeding 10 <i>l.</i>	1,045
Income from rents	£216,157 19 6
— from rent charges	23,043 8 3
— from other sources	83,503 0 1

Total income - - £322,703 7 10

To the above, including the far greater part of England, remain to be added the particulars of a few counties not yet investigated. The information elicited and collected by the Commissioners has been highly valuable and important; and numerous abuses have been discovered and corrected by their exertions.



## View of Public Affairs.

### FOREIGN.

**FRANCE.**—The scheme for the reduction of the interest on the national debt has failed, being rejected by the peers after passing the chamber of deputies. The loss of the measure has been followed by the dismissal of the viscount de Chateaubriand from office.

**PORTUGAL.**—The king of Portugal, who escaped on board an English ship of war during the revolutionary movements of his son, the infant, was shortly after enabled to return to his palace; and the usual order of government was restored. The king has dismissed his son from the command of the army, and sent him on his travels to France. His majesty has since issued a proclamation, restoring the ancient Cortes of the three estates of the nation.

### DOMESTIC.

We can only glance at a few of the many interesting questions which have engaged the attention of Parliament during the month.

Bills have been passed originating in the Crown, to reverse the attainders of the earl of Marr, the earl of Kenmore, the earl of Strathallan and Perth, and Lord baron Nairne, and to restore their living representatives to the honours forfeited by their forefathers. To these acts of grace has been added the reversal of the attainder of the earl of Stafford; the injustice of whose sentence is familiar to every reader of history.

Mr. Hume has called the attention of Parliament to the impressment of seamen; the only defence set up in favour of which by its advocates is, that it is a necessary evil; and occasional violation of the rights of individuals, and of the constitution, for the purposes of paramount policy. This is one of those questions which, when fairly sifted, will, we trust, ultimately be brought to that conclusion which Christianity, humanity, and civil liberty alike demand. It is not just to inflict upon a particular body of men a grievous and exclusive hardship for the alleged general welfare. If impressment is "necessary," the fact only proves that the pay or the regulations of the navy are not such as to ensure, in time of war, a sufficient number of volun-

teers: the fair way, therefore, is to raise these to the market price of the required service, and not to force individuals into our fleets by an act of unconstitutional violence, and often of extreme severity. Why, with our insular situation, our maritime habits, and our overgrown population, cannot our ships of war be manned by free enlistment, as well as those of the United States, where the wages of labour are so much higher than in this country?

The question of the recognition of the South-American Governments has again been brought before Parliament by Sir James Mackintosh. Government have not yet adopted the measure; but, from the tenour of their repeated declarations concurring with the strongly expressed wishes and manifest policy of the country, we trust it will not be much longer delayed. The message of the Vice-president of Columbia, which has just arrived in this country, materially strengthens the grounds on which the recognition appears desirable.

We grieve to state, that the condition of Ireland still remains so deplorable that the continuance of the Insurrection Act, in the disturbed districts is considered necessary. Would that we could see a decided and concurrent effort among all parties to renovate that unhappy island, which can never be effected by temporary expedients, severe or lenient, however necessary they may be on particular occasions! The real malady lies much deeper, and needs to be probed to the bottom. We are thankful, however, for the adoption even of partial measures of a right tendency, and particularly for the progress which the cause of education has of late made in that country. The discussions during the last session will, we trust, have produced a powerful effect in this important respect; and will also stir up the zeal of the ministers and members of the Established Church, the extension of whose religious and benevolent efforts is so greatly needed.

A debate of two days' continuance on the case of the Missionary Smith has taken place in the House of Commons. A motion was made by Mr. Brougham, to express the serious alarm and deep sorrow with which the House con-

templated the violation of law and justice, manifested in the unexampled proceedings against Mr. Smith in Demerara, and their sense of the necessity of adopting measures to secure a just and humane administration of law in that colony, and to protect the voluntary instruction of the Negroes, as well as the Negroes themselves, and the rest of his Majesty's subjects from oppression. This motion was supported by Mr. Brougham with a power of argument and eloquence which has seldom been equalled; and he was followed on the same side by Sir James Mackintosh, Dr. Lushington, Mr. J. Williams, Mr. Wilberforce, Mr. Denman, and Sir Joseph Yorke. The motion was opposed by Mr. Horton, Mr. Scarlett, Mr. Tindal, the Attorney-General, and Mr. Canning, on the ground, not of the legality of the proceedings, or of the justice of the sentence, but that the motion went to condemn unheard the governor of Demerara, and the court that tried Mr. Smith. On this ground the previous question was moved and carried by 193 to 146, the largest minority in the present session. The division, under all the circumstances of the cases, may be considered as a triumph. Not an individual attempted to defend the proceedings. In short, nothing could have been more decisive of the innocence of Mr. Smith, and the injustice of his condemnation. A just tribute of applause was paid to the Christian intrepidity of the Rev. W. S. Austin, the Chaplain of the colony, who, actuated by a sense of what he owed to truth and justice, defended the character and conduct of the traduced and persecuted Missionary.—A subscription has been set on foot for Mrs. Smith, which, it is hoped, will become general, as no higher sum than one pound is proposed to be taken from any individual.

Parliament was prorogued on the 25th, with the following speech, delivered in person by his majesty.

"My Lords and Gentlemen,

"I cannot close this session of Parliament without returning to you my warmest acknowledgments for the diligence and assiduity with which you have applied to the several objects of public interest that have been submitted to your consideration.

"I deeply regret the painful necessity under which you have found yourselves,

of renewing, for a further period, measures of extraordinary precaution in Ireland.

"I entirely approve of the inquiries which you have thought proper to institute as to the nature and extent of the evils unhappily existing in the disturbed districts of that country; and I have no doubt that you will see the expediency of pursuing your inquiries in another session.

"I continue to receive from all foreign powers the strongest assurances of their friendly disposition towards this country; and you may rely on my endeavours being invariably directed to the maintenance of general peace, and the protection of the interests and extension of the commerce of my subjects.

"Gentlemen of the House of Commons,

"I thank you for the supplies which you have provided for the service of the present year, and especially for the grants which you have so liberally made in furtherance of the interests of Religion, and in support of the splendour of the Crown.

"I am fully sensible of the advantages which may be expected to arise from the relief which you have afforded to some of the most important branches of the national industry.

"My Lords and Gentlemen,

"I have the greatest satisfaction in repeating to you my congratulations upon the general and increasing prosperity of the country.

"I am persuaded that you will carry with you into your respective counties the same spirit of harmony which has distinguished your deliberations during the present session, and that you will cultivate among all classes of my subjects those feelings of content and attachment to the Constitution; upon the continuance and diffusion of which, under Providence, mainly depend, not only individual happiness, but the high station which this kingdom holds among the nations of the world."

We greatly regret to state, that the report mentioned in our last Number, respecting the disastrous affair on the Gold Coast of Africa, is confirmed, and that Sir Charles McCarthy has fallen in the engagement. His loss has been deeply lamented in Sierra Leone, where his truly benevolent conduct and government had produced incalculable benefits to the community.

## Ecclesiastical Preferments.

- Rev. Nathaniel Dodson, Prebendary of South Searle in Cathedral of Lincoln; and presented to the V. of St. Helen Abingdon, with Radley and Drayton Chapelries, co. Berks.
- Rev. Jonathan Asbridge, Eversley R. Hants.
- Rev. R. Bathurst, Belaugh R. with Scotow V. annexed, Norfolk.
- Rev. C. Carr, Headbournworthy R. Hants.
- Rev. D. Carruthers, Kirkden Parish and Church, co. Forfar.
- Rev. Joseph Cotterill, Blakeney R. with Cokethorp and Langham Parva, Norfolk.
- Rev. Sir Henry Dryden, Leke Wootton V. co. Warwick.
- Rev. T. Foster, Cassington V. co. Oxford.
- Rev. P. Fraser, Bromley by Bow Donative, Middlesex.
- Rev. T. Rock Garnsey, Christ Church Perp. Cur. Forest of Dean.
- Rev. David W. Gordon, Earlston Church and Parish, co. Berwick.
- Rev. James Grant, South Leith Church and Parish, Presbytery of Edinburgh.
- Rev. Rob. Harkness, Brampton Perp. Cur. co. Derby.
- Rev. J. Keate, D. D. Hartley Westphall R. Hants.
- Rev. T. Lea, Tadmarton R. co. Oxford.
- Rev. Walter St. John Mildmay, Mottistone R. with Shorwell V. annexed, in the Isle of Wight; also to Shorwell R. in the Isle of Wight.
- Rev. Geo. Whiteford, Westerfield R. Suffolk.
- Rev. Edward Wilson, Topcroft R. Norfolk.
- Rev. R. J. E. Henshaw, Chaplain to Dowager Marchioness of Hertford.
- Rev. Rd. Lynch Cotton, Chaplain to E. of St. Germain's.
- The Right Rev. Dr. G. H. Law, Bishop of Chester, translated to Bath and Wells, *vice* Beadon, deceased.
- Rev. R. J. Carr, D. D. promoted to the Bishopric of Chichester, *vice* Buckner, deceased.
- Rev. E. Brown, Sheering R. Essex.
- Rev. Joshua Holmes Newby, Hasely R. Worcestershire.
- Rev. J. P. Newby, Enderby V. cum Whetstone, Leicestershire.
- Rev. W. Newcome, Langford with Ickburgh R. Norfolk.
- Rev. James Peterson, Gordon Church and Parish, Berwick.
- Rev. C. H. Ridding, B. C. L. Rowlston R. Wilts.
- Rev. J. M. Turner, Williamslow V. Cheshire.
- Rev. C. Hawkins, Preb. in York Cathedral.
- Rev. W. Chester, Walpole St. Peter R. Norf.
- Rev. T. Cooke, Brigstock cum Stanion V. Northamptonshire.
- Rev. R. Downes, Leamington Priors V. Warwickshire.
- Rev. J. Haisted, Little Thurlow R. Suffolk.
- Rev. J. Harvey, Finningley R. Notts.
- Rev. Robert Jarratt, Lockington cum Hemington V. Leicestershire.
- Rev. C. H. Lutwidge, Othery V. Somerset.
- Rev. T. Elton Miller, Bockleton, Worcester and Leysters, Herefordsh. Perp. Curacies.
- Rev. R. C. Pole, Radbourn R. Derbyshire.
- Rev. Alex. Radcliff, Stodeley R. Devon.
- Rev. R. Roberts, Blyton V. Cambridge-shire.
- Rev. S. Seyer, Filton R. Gloucestershire.
- Rev. W. Spooner, Acle R. Norfolk.
- Rev. J. Williams, Rector of the New Academy in Edinburgh.
- Rev. W. E. L. Faulkner, Chaplain to Duke of Sussex.
- Rev. Frederick Calvert, Chaplain to Earl of Tankerville.
- Rev. J. B. Hollingworth, D. D. elected Norrissian Professor of Divinity at Cambridge, *vice* Dr. Calvert, res.
- Rev. Geo. Chandler, D. C. L. appointed Canon Bampton's Lecturer at Oxford for 1825.
- Rev. T. Seymour, Melbourn V. Cambridge.

## Answers to Correspondents.

A TRINITARIAS; C. C. C.; F. S.; M. H. D.; MACARIUS; and G. H. have been received, and are under consideration.

Captain B. will find, on referring to our past volumes, that the Society he mentions has not escaped our notice; and that the book he wishes to see reviewed, was reviewed in our volume for 1822.

We are requested by the Treasurer of the London Association for Moravian Missions, to acknowledge the receipt of the half of a Bank-of-England Note for Fifty Pounds, sent anonymously in aid of its funds.